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Himalayan Series No. XLVII.

5479

SRI KRISHNA AND UDDHAVA

BY
SWAMI MADHAVANANDA

THE KUPPUSWAMI SAST
RESEARCH INSTITUTE
MADRAS-4



PART II

ADVAITA ASHRAMA,
Mayavati, Almora.

1927

Rs. 2/-

Published by
SWAMI MADHAVANANDA
Mayavati, Almora.

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KUNTALINE PRESS
61, BOWBAZAR STREET, CALCUTTA.
PRINTED BY C. M. BISWAS.

**THE KUPPUSWAMI SASTRI
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SRI KRISHNA AND UDDHAVA

CHAPTER X

श्रीभगवानुवाच ।

जितेन्द्रियस्य युक्तस्य जितश्वासस्य योगिनः ।

मयि धारयतश्चेत् उपतिष्ठन्ति सिद्धयः ॥१॥

1. The Lord said, "To the Yogin who has controlled his senses and Pranas, who is balanced and concentrates the mind on Me, various powers come."

[The mention of the various powers in this chapter is simply to create a distaste for them in the mind of the aspirant, since they are hindrances to realisation, which alone is the goal.]

उद्धव उवाच ।

कया धारणया कास्वित्कथंस्वित्सिद्धिरच्युत ।

कति वा सिद्धयो ब्रूहि योगिनां सिद्धिदो भवान् ॥२॥

2. Uddhava said, "Tell me, O Krishna, what kind of power comes by any particular kind of concentration, and how. How many are

these powers ? It is Thou¹ who conferrest them on the Yogis."

[¹*Thou* &c.—Hence Thou art the best authority on the subject.

श्रीभगवानुवाच ।

सिद्धयोऽष्टादश प्रोक्ता धारणायोगपारंगैः ।

तासामष्टौ मत्प्रधाना दशैव गुणहेतवः ॥३॥

The Lord said :

3. Those who are experts in concentration and Yoga call the powers eighteen in number. Eight of these are pertaining¹ to Me, and the remaining ten are due to a perfection of Sattva.²

[¹*Pertaining* &c.—These are higher ones.

²*Sattva*—that element of the mind which leads to illumination.]

अणिमा महिमा मूर्तेर्लघिमा प्राप्तिरिन्द्रियैः ।

प्राकाश्यं श्रुतदृष्टेषु शक्तिप्रेरणमीशिता ॥४॥

4. Minuteness,¹ immensity and lightness of the body ; the connection² of a being with his organs, known as attainment ; capacity³ to derive enjoyment from everything heard or seen⁴ ; exerting an influence on all, known as rulership.⁵

[¹*Minuteness* &c.—These three are powers belonging to the body.

²*Connection* &c.—i.e. as their presiding deity. This (Prâpti) is the fourth power.

³*Capacity* &c.—Prākāmya. This is the fifth.

⁴*Heard or seen*—i.e. superphysical and physical. The former is known only from the scriptures.

⁵*Rulership*—Ishitâ. This is the sixth power.]

गुणेष्वसङ्गो वशिता यत्कामस्तदवस्यति ।

एता मे सिद्धयः सौम्य अष्टावौत्पत्तिका मताः ॥५॥

5. Non-attachment to sense-objects, called self-control¹; and consummation² of any and every desire;—these, O friend, are considered My³ eight natural powers.

¹*Self-control*: Vashitâ. This is the seventh.

²*Consummation* &c.—Kāmâvasâyitâ. This is the eighth.

³*My* &c.—These are naturally in the Lord in infinite proportions, and by Him conferred in varying degrees on the Yogi.]

अनूर्मिमत्त्वं देहेऽस्मिन्दूरश्रवणदर्शनम् ।

मनोजवः कामरूपं परकायप्रवेशनम् ॥६॥

6. Being unruffled by the necessary evils¹ of the body; hearing and seeing² things from a distance; swiftness like that of the mind; assuming any form at will; entering into any-one's body:

[Verses 6 and 7 enumerate the ten secondary powers.

¹*Necessary evils* &c.—Such as hunger and thirst, etc.

²*Hearing and seeing* &c.—These constitute two powers.]

स्वच्छन्दमृत्युर्देवानां सहक्रीडानुदर्शनम् ।

यथासंकल्पसंसिद्धिराज्ञाप्रतिहता गतिः ॥७॥

7. Dying according to one's wish ; joining in the recreation of the gods ; fulfilment¹ of the wished for object ; having one's command obeyed everywhere without fail :

[¹*Fulfilment* &c.—This requires just a little physical effort on the part of the Yogi,—which distinguishes it from 'Kāmavasāyitā'.]

त्रिकालज्ञत्वमद्वन्द्वं परचित्ताद्यभिज्ञता ।

अन्यकाम्बुविषादीनां प्रतिष्ठम्भोऽपराजयः ॥८॥

8. Knowledge of the past, present and future ; not being affected by the pairs¹ of opposites ; reading others' thoughts ; counteracting the influences of fire, sun, water, poison and the like ; and not being overcome by anybody :

[This verse enumerates five petty powers.

¹*Pairs* &c.—such as heat and cold, pleasure and pain.]

एताश्चोद्देशतः प्रोक्ता योगधारणसिद्धयः ।

यया धारण्या या स्याद्यथा वा स्यान्निबोध मे ॥९॥

9. These, in brief, are the powers that come out of concentration in Yoga. Now learn from Me what powers come out of particular concentrations, and the way they come.

[From this up to the end of the chapter, details are given. In each case, it will be noted, concentration is made on a special aspect of the Lord and the resulting power is in accordance with that.]

भूतसूक्ष्मात्मनि मयि तन्मात्रं धारयेन्मनः ।

अणिमानमवाप्नोति तन्मात्रोपासको मम ॥१०॥

10. Concentrating on Me as possessing the supervening adjunct¹ of subtle matter, the mind which is also of that nature,—the worshipper of subtle matter attains to My power of minuteness.²

[¹*Supervening adjunct*—Upadhi, that is, something extraneous that is superimposed.

²*Minuteness*—So that he can easily penetrate a rock.]

महत्यात्मन्मयि परे यथासंख्यं मनो दधत् ।

महिमानमवाप्नोति भूतानां च पृथक् पृथक् ॥११॥

11. Fixing on Me as possessing the supervening adjunct of the intelligent cosmic mind, one's mind which is characterised by a similar attribute,¹—one attains the power of immensity, and concentrating on Me as possessed of the adjunct of ether and the other elements,² one attains³ the respective immensities of those elements.

[¹*Similar attribute*—i.e. intelligence.

²*Other elements*—wind, fire, water and earth.

³*Attains* &c.—One can be as vast as one likes.]

परमाणुमये चित्तं भूतानां मयि रञ्जयन् ।

कालसूक्ष्मात्मतां योगी लघिमानमवाप्नुयात् ॥१२॥

12. Attaching the mind to Me as possessing the adjunct of the atomic state of the elements, the Yogi attains to the lightness of points¹ of time, so to say.

[¹*Points &c.*—which are imponderable. He can ascend the sun along its rays.]

धारयन्मय्यहंतत्त्वे मनो वैकारिकेऽखिलम् ।

सर्वेन्द्रियाणामात्मत्वं प्राप्तिं प्राप्नोति मन्मनाः ॥१३॥

13. Concentrating the entire mind on Me as possessing the adjunct of pure ego, one becomes, by this absorption in Me, the presiding deity¹ of each of the organs. This is known as the power of attainment.

[¹*Presiding deity &c.*—Hence he can direct them any way he likes ; *e.g.* he can touch the moon with his finger.]

महत्यात्मनि यः सूत्रे धारयेन्मयि मानसम् ।

प्राकाम्यं पारमेष्ठ्यं मे विन्दतेऽव्यक्तजन्मनः ॥१४॥

14. One who concentrates the mind on Me as possessing the adjunct of the active cosmic mind, which is born of the Undifferentiated,¹ obtains My rare power of the capacity² to derive enjoyment from everything.

[¹*Undifferentiated*—the Lord's inscrutable Power, out of which the universe springs.

²*Capacity &c.*—i.e. infallible will-power ; e.g. he can swim on land.]

विष्णौ त्र्यधीश्वरे चित्तं धारयेत्कालविग्रहे ।

स ईशित्वमवाप्नोति क्षेत्रक्षेत्रज्ञचोदनाम् ॥१५॥

15. One who concentrates the mind on Vishnu, the Ruler of Maya, whose form is Time,— obtains rulership, consisting of the power¹ to control the Jivas and their bodies and minds.

[¹*Power &c.*—not that of controlling the cosmic processes, which belongs to the Lord alone.]

नारायणे तुरीयाख्ये भगवच्छब्दशब्दिते ।

मनो मय्यादधयोगी मद्धर्मा वशितामियात् ॥१६॥

16. Fixing the mind on Narayana, the Transcendent One,¹ called also Bhagavan, the Yogi, like Me, attains to the power of self-control.

[¹*Transcendent One &c*—One must concentrate on both aspects. 'Bhagavan' means the repository of all lordly virtues]

निर्गुणे ब्रह्मणि मयि धारयन्विशदं मनः ।

परमानन्दमाप्नोति यत्र कामोऽवसीयते ॥१७॥

17. Concentrating the clean mind on Me, the

Brahman beyond attributes, one attains¹ to supreme Bliss, which is the consummation of all pleasures.

[¹*Attains &c.*—by being identified with Brahman.]

श्वेतद्वीपपतौ चित्तं शुद्धे धर्ममये मयि ।

धारयन्श्वेततां याति षडूर्मिरहितो नरः ॥१८॥

18. Concentrating the mind on Me, the pure embodiment of virtue and the Lord of Sweta-dwipa, a man becomes pure and beyond the sixfold wave.¹

[Now the ten secondary powers mentioned in verses 6 and 7 are taken up one by one.

¹*Sixfold wave—viz.*, hunger, thirst, grief, delusion, decay and death.]

मय्याकाशात्मनि प्राणे मनसा घोषमुद्रहन् ।

तत्रोपलब्ध्या भूतानां हंसो वाचः शृणोत्यसौ ॥१९॥

19. Reflecting with the mind on the subtle sound in Me as possessing the supervening adjunct of ether¹ and Cosmic Prana, the Jiva hears (from a distance) the varied speeches of beings manifested in that ether.

[¹*Ether*—which has sound for its primary attribute.]

चक्षुस्त्वष्टरि संयोज्य त्वष्टारमपि चक्षुषि ।

मां तत्र मनसा ध्यायन्विश्वं पश्यति सूक्ष्मदृक् ॥२०॥

20. Connecting the eye with the sun and the sun with the eye, and reflecting on Me there¹, with the mind, the man of sharpened vision sees everything (from a distance).

[¹*There*—at the junction of the sun and the eye.]

मनो मयि सुसंयोज्य देहं तदनु वायुना ।

मद्धारणानुभावेन तत्रात्मा यत्र वै मनः ॥२१॥

21. Effectively joining to Me¹ the mind and body together with the nerve current that follows the mind, the Yogi, through the influence of this concentration on Me, can take the body (swiftly) wherever the mind goes.

[¹*Me*—the Spirit controlling the mind, etc.]

यदा मन उपादाय यद्यद्रूपं बुभूषति ।

तत्तद्भवेन्मनोरूपं मद्योगबलमाश्रयः ॥२२॥

22. Using the mind as material,¹ whatever forms the Yogi wishes to assume, he assumes those desired forms, by resorting to the power of concentration on Me.

[¹*Material*—for forming the new bodies.]

परकायं विशन्सिद्ध आत्मानं तत्र भावयेत् ।

पिण्डं हित्वा विशेत्प्राणो वायुभूतः षडङ्घ्रिवत् ॥२३॥

23. Wishing to enter another's body, the

Yogi should imagine himself¹ there. Then leaving the gross body and betaking himself to the subtle body, he should pass through the external air, like a bee.²

[¹*Himself*—as possessing Pranas, etc., which are presided over by Me.

²*Like a bee*—as a bee flies from one flower to another.]

पाष्ण्यापीड्य गुदं प्राणं हृदुरःकरमूर्धसु ।

आरोप्य ब्रह्मरन्ध्रेण ब्रह्म नीत्वोत्सृजेत्तनुम् ॥२४॥

24. Sitting on the heel and lifting the Prana to the heart,¹ chest, throat and head, and taking it to Brahman² through the subtle orifice in the head, one should give up the body.

[¹*Heart &c.*—i.e. the corresponding nerve centres in the spinal cord.

²*Brahman*--or any other coveted goal.]

विहरिष्यन्सुराक्रीडे मत्स्थं सत्त्वं विभावयेत् ।

विमानेनोपतिष्ठन्ति सत्त्वृत्तीः सुरस्त्रियः ॥२५॥

25. Wishing to play in the parks of the gods, one should think of the Sattva in Me¹; then celestial nymphs, who are the offshoots of Sattva, will come in aerial cars.

[¹*Sattva in Me*—i.e. My pure form.]

यथा संकल्पयेद्बुद्ध्या यदा वा मत्परः पुमान् ।

मयि सत्ये मनो युञ्जंस्तथा तत्समुपाश्रुते ॥२६॥

26. In whatever form, at any time, a devotee of Mine may reflect on a particular thing with his intellect, concentrating the mind on Me as possessed of infallible will, he gets that very form.

यो वै मद्भावमापन्न ईशितुर्वशितुः पुमान् ।

कुतश्चिन्न विहन्येत तस्य चाज्ञा यथा मम ॥२७॥

27. He who has imbibed¹ the nature of Me, the self-contained Lord,² never finds his command disobeyed anywhere, like Mine.

[¹*Imbibed*—through concentration.

²*Self-contained Lord*—the independent Ruler of the universe.]

मद्भक्त्या शुद्धसत्त्वस्य योगिनो धारणाविदः ।

तस्य त्रैकालिकी बुद्धिर्जन्ममृत्यूपबृंहिता ॥२८॥

28. The intellect of the Yogi whose mind is purified by devotion to Me and who knows how to concentrate on God,¹ encompasses the past, present and future, unaffected by birth and death.

[Now the five petty powers mentioned in verse 8 are being explained, the third being implied by the first.

¹*God*—as fully conscious of the projection, maintenance and dissolution of the universe.]

अन्यादिभिर्न हन्येत मुनेर्योगमयं वपुः ।

मद्योगश्रान्तचित्तस्य यादसामुदकं यथा ॥२९॥

29. The Yogic¹ body of the sage whose mind is pacified by union with Me, is not destroyed² by fire and the like, as aquatic animals by water.

[¹*Yogic*—made invulnerable by Yoga.

²*Not destroyed &c.*—He is in his element among them. The second of the petty powers is included in this.]

मद्विभूतीरभिध्यायन् श्रीवत्सास्त्रविभूषिताः ।

ध्वजातपत्रव्यजनैः स भवेदपराजितः ॥३०॥

30. One who meditates on My Manifestations¹ with their Srivatsa, weapons, ornaments, banner, umbrella and chowry, never suffers a defeat.

[¹*Manifestations*—any of the Incarnations, potent enough to triumph over the universe.]

उपासकस्य मामेवं योगधारणया मुनेः ।

सिद्धयः पूर्वकथिता उपतिष्ठन्त्यशेषतः ॥३१॥

31. To the sage who worships Me in the foregoing ways through Yogic concentration, the above-mentioned powers come in their full measure.

जितेन्द्रियस्य दान्तस्य जितश्वासात्मनो मुनेः ।

मद्धारणां धारयतः का सा सिद्धिः सुदुर्लभा ॥३२॥

32. No power¹ is beyond the reach of the

sage who has controlled his mind, senses, nerve currents and disposition and concentrates on Me.

[¹*No power &c.*—What is the use of concentrating on so many forms? Concentration on the supreme form mentioned in verse 18 is sufficient,—says the Lord.]

अन्तरायान्वदन्त्येता युञ्जतो योगमुत्तमम् ।

मया संपद्यमानस्य कालक्षपणहेतवः ॥३३॥

33. For one who practises the best¹ kind of Yoga and seeks union with Me, these powers have been called obstacles and things that cause waste of time.

[¹*Best &c.*—*i e.* devotion for devotion's sake. This is referred to in the next verse as 'that Yoga.']

जन्मौषधितपमन्त्रैर्यावतीरिह सिद्धयः ।

योगेनाप्नोति ताः सर्वा नान्यैर्योगगतिं व्रजेत् ॥३४॥

34. Through that Yoga one obtains all those powers which come to men through birth, or drugs, or austerities, or Mantras, but one cannot attain that Yoga by any other means.

[An echo of Patanjali's Yoga Aphorism IV. 1. Some are born with those powers, *e.g.* the gods ; fishes also can live in water, birds fly in the air, and so on. Certain medicines are said to confer extraordinary powers. Mortifications also develop them, as also certain Mantras. The effects of these are short-lived, but perfect concentration

on the Lord ('Samadhi' of Patanjali) through pure devotion confers liberation.]

सर्वासामपि सिद्धीनां हेतुः पतिरहं प्रभुः ।

अहं योगस्य सांख्यस्य धर्मस्य ब्रह्मवादिनाम् ॥३५॥

35. I am¹ the Lord of the powers, for I am their cause and maintainer ; I am also the Lord of Yoga, of knowledge, of religion and of the teachers of Brahman.

[¹I am &c.—Therefore have refuge in Me alone.]

अहमात्मान्तरो बाह्योऽनावृतः सर्वदेहिनाम् ।

यथा भूतानि भूतेषु बहिरन्तः स्वयं तथा ॥३६॥

36. I am the Self of all creatures, being their indwelling Spirit¹ ; I am also outside them, not being enveloped by anything. As the elements² are both inside and outside the bodies of all creatures, so also³ am I.

[¹Indwelling Spirit—an echo of Brihadaranyaka III.

IV. I.

²Elements—earth, water, etc.

³So also &c.—I am all-pervading.]

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CHAPTER XI

उद्धव उवाच ।

त्वं ब्रह्म परमं साक्षादनाद्यन्तमपावृतम् ।
सर्वेषामपि भावानां त्राणस्थित्यप्ययोद्धवः ॥१॥

Uddhava said :

1. Thou art the Supreme Brahman in visible form, without beginning or end and uncovered.¹ Thou art the Cause of the protection, maintenance, death and birth of all beings.

[¹Uncovered—by anything ; hence Absolute.]

उच्चावचेषु भूतेषु दुर्ज्ञेयमकृतात्मभिः ।

उपासते त्वां भगवन्त्याथातथ्येन ब्राह्मणाः ॥२॥

2. O Lord, in beings high and low, the Brahmanas¹ worship Thee as Thou art, but Thou art unknown to less fortunate people.

[¹*Brahmanas*—those who know the real import of the Vedas.]

येषु येषु च भावेषु भक्त्या त्वां परमर्षयः ।

उपासीनाः प्रपद्यन्ते संसिद्धिं तद्वदस्व मे ॥३॥

3. Tell me in what beings the highest sages worship Thee reverentially and thereby attain to perfection.

गूढश्चरसि भूतात्मा भूतानां भूतभावन ।

न त्वां पश्यन्ति भूतानि पश्यन्तं मोहितानि ते ॥४॥

4. O Thou Originator of the universe, as the Self of all Thou roamest hidden in all beings. Deluded by Thee, creatures do not see Thee, but Thou seest all.

याः काश्च भूमौ दिवि वै रसायां

विभूतयो दिक्षु महाविभूते ।

ता मह्यमाख्याह्यनुभावितास्ते

नमामि ते तीर्थपदांघ्रिपद्मम् ॥५॥

5. O Thou of wonderful forms, tell me all those manifestations that Thou hast projected on earth, in heaven, in the nether regions and in all quarters. I bow to Thy lotus feet in which are centred all holy places.

श्रीभगवानुवाच ।

एवमेतदहं पृष्टः प्रश्नं प्रश्नविदांवर ।

युयुत्सुना विनशने सपत्नै रजुनेन वै ॥६॥

The Lord said :

6. You are skilled in questioning. This

very question¹ I was asked by Arjuna about to fight his enemies at Kurukshetra.

[¹*Question &c.*—The reference is to the tenth chapter of the Gita, which should be compared in this connection.]

ज्ञात्वा ज्ञातिवधं गर्ह्यमधर्मं राज्यहेतुकम् ।

ततो निवृत्तो हन्ताहं हतोऽयमिति लौकिकः ॥ ७ ॥

स तदा पुरुषव्याघ्रो युक्त्या मे प्रतिबोधितः ।

अभ्यभाषत मामेवं यथा त्वं रणमूर्धनि ॥ ८ ॥

7-8. When under the popular impression, "I am the slayer and this other is slain," he considered the killing of his relatives for the sake of kingdom as a despicable sin,¹ and turned away from that,—then, on the eve of battle, I roused that valiant soul through reasoning, and he (then) addressed Me exactly as you have done.

[¹*Sin*—which it was not, being a vindication of justice.]

अहमात्मोद्भवामीषां भूतानां सुहृदीश्वरः ।

अहं सर्वाणि भूतानि तेषां स्थित्युद्भवाप्ययः ॥ ९ ॥

9. O Uddhava, I am¹ the Self of all creatures, their friend and Lord ; I am all creatures, and the cause of their birth, life and death.

[Here begins the enumeration. The various representations of the Lord are for the purpose of meditation.

Each of them has some distinctive merits which raise it above the rest of that group. Of the words in the possessive case in the text, some imply qualities and others selection.

[¹I am &c.— I am the general object of worship of all. The details commence from the next verse.]

अहं गतिर्गतिमतां कालः कलयतामहम् ।

गुणानां चाप्यहं साम्यं गुणिष्वौत्पत्तिको गुणः ॥ १० ॥

10. I am the motion of the moving, and among conquerors I am Time. Of virtues I am even-mindedness, and in things possessing attributes, I am their primary attribute.

गुणिनामप्यहं सूत्रं महतां च महानहम् ।

सूक्ष्माणामप्यहं जीवो दुर्जयानामहं मनः ॥ ११ ॥

11. Among those possessed of attributes, again, I am the Cosmic Prana, and of all vast things I am the Cosmic Intelligence. Of all subtle things I am the soul,¹ and of things difficult to subdue I am the mind.

[¹Soul—so called because of its subtle superimpositions, from which it is most difficult to discriminate this.]

हिरण्यगर्भो वेदानां मन्त्राणां प्रणवस्त्रिवृत् ।

अक्षराणामकारोऽस्मि पदानि छन्दसामहम् ॥ १२ ॥

12. With regard to the Vedas I am Brahmâ

and among Mantras I am the Om,² consisting of A, U and M. Of letters I am A, and of metres I am the three-footed Gayatri.

[¹*Brahmâ*—who first taught them.

²*Om*—considered the most sacred of them.]

इन्द्रोऽहं सर्वदेवानां वसूनामस्मि हव्यवाद् ।

आदित्यानामहं विष्णू रुद्राणां नीललोहितः ॥ १३ ॥

13. Of all gods I am Indra, and of the Vasus I am Agni. Of the Adityas I am Vishnu, and of the Rudras, Nilalohita.¹

[¹*Nilalohita*—a name of Siva.]

ब्रह्मर्षीणां भृगुरहं राजर्षीणामहं मनुः ।

देवर्षीणां नारदोऽहं हविर्धान्यस्मि धेनुषु ॥ १४ ॥

14. Among Maharshis (great seers) I am Bhrigu, and among Rajarshis (royal seers), Manu. Among Devarshis (divine seers) I am Narada, and among cows, Kamadhenu.¹

[¹*Kamadhenu*—which has the power of producing anything at will.]

सिद्धेश्वराणां कपिलः सुपर्णोऽहं पतत्रिणाम् ।

प्रजापतीनां दक्षोऽहं पितॄणामहमर्यमा ॥ १५ ॥

15. I am Kapila¹ among the great Siddhas, and Garuda² among birds. Of the Patriarchs I am Daksha, and of the Pitris I am Aryama.

[¹*Kapila*—the Father of Sankhya Philosophy.

[²*Garuda*—the powerful king of birds, who carries the Lord Vishnu.]

मां विदुषद्वय दैत्यानां प्रह्लादमसुरेश्वरम् ।

सोमं नक्षत्रौषधीनां धनेशं यक्षरक्षसाम् ॥१६॥

16. O Uddhava, among demons know me to be Prahlada, the king of the Asuras. To the stars and herbs I am the moon,¹ and to Yakshas and Rakshasas I am Kuvera (their king).

[¹*Moon*—their king and presiding deity.]

ऐरावतं गजेन्द्राणां यादसां वरुणं प्रभुम् ।

तपतां द्युमतां सूर्यं मनुष्याणां च भूपतिम् ॥१७॥

17. I am Airavata¹ among the high-class elephants, and of the dwellers in water I am Varuna, their Lord. Of heating and shining objects I am the sun, and I am the king of men.

[¹*Airavata*—Indra's elephant.]

उच्चैःश्रवास्तुरंगाणां धातूनामस्मि काञ्चनम् ।

यमः संयमतां चाहं सर्पाणामस्मि वासुकिः ॥१८॥

18. Among horses I am Uchchaisravas,¹ and among metals, gold. Of those that control I am Death, and of snakes I am Vasuki (their king).

[¹*Uchchaisravas*—Indra's steed.]

नागेन्द्राणामनन्तोऽहं मृगेन्द्रः शृङ्गिदंष्ट्रिणाम् ।

आश्रमाणामहं तुर्यो वर्णानां प्रथमोऽनघ ॥१६॥

19. Among the great Nagas¹ I am Ananta, and to all beasts with horns or teeth I am the lion. Of the orders of life I am the fourth or monastic order, and of castes I am the first or Brahmana, O sinless one !

[¹Nagas—another class of snakes. Ananta is their king.]

तीर्थानां स्रोतसां गङ्गा समुद्रः सरसामहम् ।

आयुधानां धनुर्हं त्रिपुरघ्नो धनुष्मताम् ॥२०॥

20. Of sacred torrents I am the Ganges, and of reservoirs I am the ocean. Of weapons I am the bow, and of wielders of the bow I am Shiva, the Destroyer of the Three Cities.¹

[¹Three Cities—from which impregnable stronghold their owner, a demon, greatly molested the gods.]

धिष्ण्यानामस्म्यहं मेरुर्गहनानां हिमालयः ।

वनस्पतीनामश्वत्थ ओषधीनामहं यवः ॥२१॥

21. I am Mt. Meru¹ among abodes, and the Himalayas among inaccessible places. Of trees I am the peepul tree, and of annuals I am barley.

[¹Meru—where Brahmâ and other great beings live.]

पुरोधसां वसिष्ठोऽहं ब्रह्मिष्ठाणां बृहस्पतिः ।

स्कन्दोऽहं सर्वसेनान्यामग्रण्यां भगवानजः ॥२२॥

22. Of priests I am Vasishtha,¹ and of the knowers of Brahman I am Brihaspati.² Of all generals I am Skanda,³ and of pioneers⁴ I am the Lord Brahmâ.

[¹*Vasishtha*—the priest of Ramachandra's dynasty.

²*Brihaspati*—the preceptor of the gods.

³*Skanda*—Kartikeya, the commander-in-chief of the gods.

⁴*Pioneers*—of righteous paths.]

यज्ञानां ब्रह्मयज्ञोऽहं व्रतानामविहिंसनम् ।

वाय्वग्न्यर्काम्बुवागात्मा शुचीनामप्यहं शुचिः ॥२३॥

23. Of sacrifices¹ I am the study of the Vedas, and of vows, non-injury. Of purifying agencies I am the wind, fire, sun, water, speech² and Self, which are specially such.

[¹*Sacrifices*—There are five of them, *viz.*, those to the gods, Brahmanas, Pitris, men and lower animals. Of these the Lord gives the highest place to the second.

²*Speech*—which ventilates the highest thoughts.]

योगानामात्मसंरोधो मन्त्रोऽस्मि विजिगीषताम् ।

आन्वीक्षिकी कौशलानां विकल्पः त्यातिवादिनाम् ॥२४॥

24. Of Yogas I am the perfect control of

mind (Samadhi), and I am the policy of those who aspire after victory. Of all kinds of cleverness I am the discrimination between the Self and non-Self, and with regard to the different hypotheses¹ I am the faculty of doubt.²

[¹*Hypotheses*—put forward by different schools of philosophy as to the nature of the world.

²*Doubt*—the never-ending puzzle whether the world is of this or that kind.]

स्त्रीणां तु शतरूपाहं पुंसां स्वायंभुवो मनुः ।

नारायणो मुनीनां च कुमारो ब्रह्मचारिणाम् ॥२५॥

25. I am Satarupa¹ among women, and Manu, the son of Brahmâ, among men. Of saints I am (the one called) Narayana, and of celibates I am Sanatkumara.²

[¹*Satarupa*—the wife of Manu. These were the first parents of mankind.

²*Sanatkumara*—one of the four first-born sons of Brahmâ, who refused to marry and be dragged into the world.]

धर्माणामस्मि संन्यासः क्षेमाणामबहिर्मतिः ।

गुह्यानां सुनृतं मौनं मिथुनानामजस्त्वहम् ॥२६॥

26. Of religions I am monasticism,¹ and of sources of well-being I am introspection. Of secrets I am sweet words² and silence, and of couples I am Brahmâ.³

[¹*Monasticism*—characterised by the declaration of fearlessness to all beings.

²*Sweet words*—because they often hide the real object of the speaker.

³*Brahmā*—who out of his body created the first couple—half-man and half-woman—whom he next turned into Manu and Satarupa.]

संवत्सरोऽस्म्यनिमिषामृतूनां मधुमाधवौ ।

मासानां मार्गशीर्षोऽहं नक्षत्राणां तथाभिजित् ॥२७॥

27. Of the watchful I am the year,¹ and of seasons I am the spring. Of months I am the Agrahayana,² and of stars I am Abhijit.³

[¹*Year*—rotating with unerring precision and slowly reducing everything.

²*Agrahayana*—middle of November to middle of December.

³*Abhijit*—the special name for the last quarter of Uttarashadha and the first quarter of Sravana.]

अहं युगानां च कृतं धीराणां देवलोऽसितः ।

द्वैपायनोऽस्मि व्यासानां कवीनां काव्य आत्मवान् ॥२८॥

28. Of Yugas I am the Satya Yuga, and of the steady-minded I am Devala and Asita. Of the dividers of the Vedas I am Dvaipayana, and of the wise I am the self-contained Sukra.¹

[¹*Sukra*—preceptor of the Asuras, who knew the art of reviving the dead.]

सुदेवो भगवतां त्वं तु भागवतेष्वहम् ।

किंपुरुषाणां हनुमान्विद्याधराणां सुदर्शनः ॥२६॥

29. Of the Lords I am Vasudeva, and of devotees I am yourself. Of the Kimpurushas I am Hanuman, and of Vidyadharas, Sudarsana.

रत्नानां पद्मरागोऽस्मि पद्मकोशः सुपेशसाम् ।

कुशोऽस्मि दर्भजातीनां गव्यमाज्यं हविःष्वहम् ॥३०॥

30. Of gems I am the sapphire, and of the beautiful I am the lotus-bud. Of species of grass I am the (sacred) Kusa, and of oblations I am the clarified butter of cow's milk.

व्यवसायिनामहं लक्ष्मीः कितवानां छलग्रहः ।

तितिक्षास्मि तितिक्षूणां सत्त्वं सत्त्ववतामहम् ॥३१॥

31. I am the fortune of the energetic, and the fraud of the deceitful. I am the fortitude of the painstaking, and the balance of mind of the steady.

ओजः सहो बलवतां कर्माहं विद्धि सात्वताम् ।

सात्वतां नवमूर्तीनामादिमूर्तिरहं परा ॥३२॥

32. Know that I am the energy and tenacity of the strong, and the devotional work of the devout. Of the nine forms worshipped by devotees,¹ I am the supreme first form, Vasudeva.

[¹Devotees—Vaishnava devotees.]

विश्वावसुः पूवचित्तिर्गन्धर्वाप्सरसामहम् ।

भूधराणामहं स्थैर्यं गन्धमात्रमहं भुवः ॥३३॥

33. Of the Gandharvas and Apsarases I am Visvavasu and Purvachitti respectively. I am the stability of mountains and the primary¹ smell of earth.

[¹Primary—i. e. unadulterated.]

अपां रसश्च परमस्तेजिष्ठानां विभावसुः ।

प्रभा सूर्येन्दुतारानां शब्दोऽहं नभसः परः ॥३४॥

34. I am the sweet taste of water, and the sun among the resplendent. I am the lustre of the sun, moon and stars, and the subtle sound in ether.

ब्रह्मण्यानां बलिरहं वीराणामहमर्जुनः ।

भूतानां स्थितिरुत्पत्तिरहं वै प्रतिसंक्रमः ॥३५॥

35. Among the worshippers of Brahmanas I am Bali,¹ and among heroes I am Arjuna. I am verily the origin, maintenance and dissolution of all beings.

[¹Bali—the king of the nether regions, who, in the teeth of his Guru's opposition, knowingly gave away the suzerainty of the earth and heaven and even his own body to Vishnu disguised as a Brahmana boy.]

गत्युक्तुयत्सर्गोपादानमानन्दस्पर्शलक्षणम् ।

आस्वादश्रुत्यवघ्राणमहं सर्वेन्द्रियेन्द्रियम् ॥३६॥

36. I am the motion,¹ utterance, rejecting, taking, enjoyment, touch, sight, taste, hearing and smelling of the organs : I constitute their functions.

[¹*Motion* &c.—The first five are functions of the organs of action, and the last five of the organs of knowledge.]

पृथिवी वायुराकाश आपो ज्योतिरहं महान् ।

विकारः पुरुषोऽव्यक्तं रजः सत्त्वं तमः परम् ।

अहमेतत्प्रसंख्यानं ज्ञानं तत्त्वविनिश्चयः ॥३७॥

37. Earth, air, ether, water, light, the ego, and Cosmic Intelligence ; the sixteen¹ modifications of Prakriti ; Purusha and Prakriti ; Sattva, Rajas and Tamas ; and the Supreme Brahman,—all these am I. I am also their enumeration, their knowledge² and the realisation of Truth.

[¹*Sixteen* &c.—The five primary elements, the ten organs and Manas or mind.

²*Knowledge*—theoretical knowledge of the distinctions of the above, which deepens by practice into realisation.]

मयेश्वरेण जीवेन गुणेन गुणिना विना ।

सर्वात्मनापि सर्वेण न भावो विद्यते क्वचित् ॥३८॥

38. Nothing¹ whatsoever exists without Me in My twofold aspect of the Lord and the Jiva, attribute and substance, and the indwelling Spirit and gross and subtle bodies.

[¹*Nothing &c.*—*i. e.* the Lord is everything.]

संख्यानं परमाणूनां कालेन क्रियते मया ।

न तथा मे विभूतीनां सृजतोऽण्डानि कोटिशः ॥३६॥

39. I can count the atoms of the (primary) elements in course of time, but not My manifestations, for I am creating crores¹ of worlds.

[¹*Crores &c.*—and in each of these there are countless manifestations of Mine.]

तेजः श्रीः कीर्तिरैश्वर्यं ह्रीस्त्यागः सौभगं भगः ।

वीर्यं तितिक्षा विज्ञानं यत्र यत्र स मेऽशकः ॥४०॥

40. Wherever¹ there is power, beauty, fame, prosperity, modesty, sacrifice, agreeableness, luck, strength, fortitude or knowledge,—there am I manifested.

[¹*Wherever &c.*—He gives a general hint.]

एतास्ते कीर्तिताः सर्वाः संक्षेपेण विभूतयः ।

मनोविकारा एवैते यथा वाचाभिधीयते ॥४१॥

41. All these manifestations of Mine I have described to you in a nutshell. They are but modifications¹ of the mind, and are somehow expressed in speech, (that is all).

[¹*Modifications &c.*—Apart from Me there is no reality in them. An echo of Chhandogya VI. i. 4.]

वाचं यच्छ मनो यच्छ प्राणान्यच्छेन्द्रियाणि च ।

आत्मानमात्मना यच्छ न भूयः कल्पसेऽध्वने ॥४२॥

42. Control¹ speech, control the mind, control the Pranas and organs ; control also the impure intellect by the purified intellect. Then you will no more return to the world.

[¹*Control* &c.—He advises introspection with a view to realising Him in Samadhi.]

यो वै वाङ्मनसी सम्यगसंयच्छन्धिया यतिः ।

तस्य व्रतं तपो दानं स्रवत्यामघटाम्बुवत् ॥४३॥

43. For the monk who has not fully controlled his speech, mind and intellect,—vows, austerities and charity leak out¹ like water from an unbaked jar.

[¹*Leak out* &c.—Without introspection everything is futile.]

तस्मान्मनोवचःप्राणान्नियच्छेन्मत्परायणः ।

मद्भक्तियुक्त्या बुद्ध्या ततः परिसमाप्यते ॥४४॥

44. Therefore, being¹ wholly attached to Me, one should control speech, mind and the Pranas by the intellect endowed with devotion to Me. Then one attains the goal.

[¹*Being* &c.—This is important. Then the whole thing becomes easy.]

CHAPTER XII

उद्धव उवाच ।

यस्त्वयाभिहितः पूर्वं धर्मस्त्वद्वक्तिलक्षणः ।
वर्णाश्रमाचारवतां सर्वेषां द्विपदामपि ॥१॥
यथानुष्ठीयमानेन त्वयि भक्तिर्नृणां भवेत् ।
स्वधर्मेणारविन्दाक्ष तन्ममाख्यातुमर्हसि ॥२॥

Uddhava said :

1-2. 'Thou hast already¹ spoken of religion which makes for devotion to Thee, and is meant for all human beings with or without the observances of caste and order of life ; please tell me, O lotus-eyed One, how by practising that religion for himself a man may attain to devotion to Thee.

[¹Already—e. g. in Chapter V.]

पुरा किल महाबाहो धर्मं परमकं प्रभो ।
यत्तेन हंसरूपेण ब्रह्मणेऽभ्यास्य माधव ॥३॥
स इदानीं सुमहता कालेनाग्नित्रकर्षण ।
न प्रायो भविता मर्त्यलोके प्रागनुशासितः ॥४॥

3-4. The supreme and blissful religion which Thou, O mighty-armed Lord, O Madhava, didst once¹ expound—so it is said—to Brahmâ in Thy Swan-form, has now, O Queller of foes, almost ceased to be in the mortal world, owing to the great passage of time, even though it was once inculcated.

[¹Once - The reference is to Chapter VIII.]

वक्ता कर्त्ताविता नान्यो धर्मस्याच्युत ते भुवि ।

सभायामपि वैरिञ्चयां यत्र मूर्तिधराः कलाः ॥५॥

5. O Achyuta, there is no other teacher, originator or defender of religion on earth than Thou, no, not even in the court of Brahmâ, where the sciences¹ are present in visible forms.

[¹Sciences—the Vedas, etc.]

कर्त्राऽवित्रा प्रवक्ता च भवता मधुसूदन ।

त्यक्ते महीतले देव विनष्टं कः प्रवक्ष्यति ॥६॥

6. O Slayer of Madhu, when Thou, the Originator, Defender and Expounder of it, wilt leave the earth, religion too will die. Who, O Lord, will then explain it ?

तत्त्वं नः सर्वधर्मज्ञ धर्मस्त्वद्भक्तिलक्षणः ।

यथा यस्य विधीयेत तथा वर्णय मे प्रभो ॥७॥

7. Therefore, O Lord, who knowest all religions, please describe to me which of us is fit for that religion which makes for devotion to Thee, and how he is to practise it.

श्रीशुक उवाच ।

इत्थं स्वभृत्यमुख्येन पृष्टः स भगवान्हरिः ।

प्रीतः क्षेमाय मर्त्यानां धर्मानाह सनातनान् ॥८॥

8. Suka said, "Thus asked by his own foremost servant, the Lord Hari was pleased and described the time-honoured religions for the good of men."

श्रीभगवानुवाच ।

धर्म्य एष तव प्रश्नो नैःश्रेयसकरो नृणाम् ।

वर्णाश्रमाचारवतां तमुद्धव निबोध मे ॥९॥

The Lord said :

9. This question of yours, O Uddhava, is righteous, for it will promote the highest good of men who observe the duties of caste and order of life. Learn that religion of Me.

आदौ कृतयुगे वर्णो नृणां हंस इति स्मृतः ।

कृतकृत्याः प्रजा जात्या तस्मात्कृतयुगं विदुः ॥१०॥

10. In the beginning, in the Krita or Satya

Yuga, men had but one caste which was known as Hamsa. People attained the consummation of their desires from their very birth, and hence the age was called Krita ('achieved').

वेदः प्रणव एवाग्रे धर्मोऽहं वृषरूपधृक् ।

उपासते तपोनिष्ठा हंसं मां मुक्तकिल्बिषाः ॥११॥

11. In that primæval age, Om was the Veda, and I was religion in the form of a bull.¹ The people of that age, who were pure and given to contemplation, used to reflect² on Me, the Pure One.

[¹*Bull*—The four legs of the bull signify that religion was then intact. In each succeeding Yuga it lost a quarter.

²*Reflect*—There was no external worship.]

त्रेतामुखे महाभाग प्राणान्मे हृदयाक्षयी ।

विद्या प्रादुरभूत्तस्या अहमासं त्रिवृन्मखः ॥१२॥

12. At the beginning of the 'Treta'¹ Yuga, O noble soul, the science of the Veda appeared from My² heart, through the agency of the Prana. Out of that I became the sacrifice with its three-fold adjunct.³

[¹*Treta*—This comes immediately after the Satya Yuga.

²*My*—refers to the Lord's Virat aspect.

³*Threefold adjunct—viz., the Hotâ, Adhvaryu and Udgâtâ who perform the different functions in connection with a Vedic sacrifice.]*

विप्रक्षत्रियविदूशूद्रा मुखबाहूरुपादजाः ।

वैराजात्पुरुषाज्जाता य आत्माचारलक्षणाः ॥ १३ ॥

13. From the Virat¹ sprang the Brahmana, Kshatriya, Vaisya and Sudra, from the mouth, arms, thighs and feet respectively. They were distinguished by their specialised duties.

[¹*Virat*—the Lord as possessed of a cosmic body.]

गृहाश्रमो जघनतो ब्रह्मचर्यं हृदो मम ।

वक्षःस्थानाद्वनेवासो न्यासः शीर्षणि संस्थितः ॥ १४ ॥

14. The householder's life sprang from My thighs, the student life¹ from My heart,² the life of retirement into the woods from My chest, and monasticism was on My head.

[¹*Student life*—with chastity as its chief element.

²*Heart*—a position below the chest.]

वर्णानामाश्रमाणां च जन्मभूम्यनुसारिणीः ।

आसन्नकृतयो नृणां नीचैर्नीचोत्तमोत्तमाः ॥ १५ ॥

15. The tendencies of the different castes and orders of life among men were according to the place¹ of their origin : Inferior positions

produced inferior tendencies and superior positions superior ones.

[¹Place &c.—in the body of the Virat.]

शमो दमस्तपः शौचं संतोषः क्षान्तिरार्जवम् ।

मद्वक्तिश्च दया सत्यं ब्रह्मप्रकृतयस्त्विमाः ॥१६॥

16. Control of mind and the senses, contemplation, cleanliness, contentment, forbearance, straightforwardness, devotion to Me, compassion, and truthfulness—these are the tendencies of the Brahmana.

तेजो बलं धृतिः शौर्यं तितिक्षोदार्यमुद्यमः ।

सैर्यं ब्रह्मण्यतैश्वर्यं क्षत्रप्रकृतयस्त्विमाः ॥१७॥

17. An indomitable spirit, strength, patience, valour, fortitude, liberality, enterprise, steadiness, devotion to Brahmanas, and lordship—these are the tendencies of a Kshatriya.

आस्तिक्यं दाननिष्ठा च अदम्भो ब्रह्मसेवनम् ।

अतुष्टिरर्थोपचयैर्वैश्यप्रकृतयस्त्विमाः ॥१८॥

18. Faith in God, charity, humility, service unto the Brahmanas, and an insatiety from the amassing of wealth—these are the tendencies of the Vaisya.

शुश्रूषणं द्विजगवां देवानां चाप्यमायया ।

तत्र लब्धेन संतोषः शूद्रप्रकृतयस्त्विमाः ॥१६॥

19. Attending on the Brahmanas, the cows¹ and the gods with sincerity, and being contented with what he gets therefrom—these are the tendencies of the Sudra.

[¹Cows—are held sacred because of their yielding milk out of which the *ghee* for making sacrifices is prepared.]

अशौचमनृतं स्तेयं नास्तिक्यं शुष्कविग्रहः ।

कामः क्रोधश्च तर्षश्च स्वभावोऽन्त्यावसायिनाम् ॥२०॥

20. Uncleanliness, falsehood, theft, atheism, barren disputation, lust, anger, and greed—these are the tendencies of a fifth class beyond the pale of the other four.

अहिंसा सत्यमस्तेयमकामक्रोधलोभता ।

भूतप्रियहितेहा च धर्मोऽयं सार्ववर्णिकः ॥२१॥

21. Non-injury, truthfulness, freedom from theft, lust, anger and greed, and an effort to do what is agreeable and beneficial to all creatures—this is the common duty of all castes.

द्वितीयं प्राप्यानुपूर्व्याज्जन्मोपनयनं द्विजः ।

वसन् गुल्कुले दान्तो ब्रह्माधीयीत चाहुतः ॥२२॥

22. Receiving in order¹ the second birth² known as the sacred thread ceremony, a Dwija (twice-born) should live in the house of the teacher with self-control, and summoned by him, should study the Vedas.

[There are two types of Brahmacharins—the Upakurvaṇa, who will enter the household life after the completion of his study, and the Naishthika, who will maintain life-long celibacy. Slokas 22-30 describe the duties of the former.

¹*In order* : The Hindu Smritis recommend a number of ceremonies to be performed for the good of a child, some before its birth and some after it. This succession is meant.

²*Second birth*—Because it ushers him into the domain of spiritual life. Hence the Brahmanas, Kshatriyas and Vaisyas are called 'twice-born.']

मेखलाजिनदण्डाक्षब्रह्मसूत्रकमण्डलून् ।

जटिलोऽधौतदद्वासोऽरक्तपीठः कुशान्धत् ॥२३॥

23. He should wear a girdle,¹ deer-skin, rosary of Rudraksha beads and the holy thread, and carry a staff, water-pot and some Kusa grass. He should wear matted locks, must not² wash his teeth and clothes, and never use a painted seat.

[¹*Girdle*—a waist-band made of particular kinds of grass. For details of these things refer to Manu, Chap. II.

²*Deer-skin*—as upper garment.

³*Must not &c.*—The idea seems to have been to discourage attention to personal trimming.]

स्नानभोजनहोमेषु जपोच्चारं च वाग्यतः ।

न च्छिन्द्यान्नखरोमाणि कक्षोपस्थगतान्यपि ॥२४॥

24. He should observe silence while bathing, eating, offering oblations to the fire, repeating his Mantra, and answering the calls of nature. He must not pare his nails, nor cut his hair in any part of the body.

रेतो नावकिरेज्जातु ब्रह्मव्रतधरः स्वयम् ।

अवकीर्णेऽवगाह्याप्सु यतासुखिपदां जपेत् ॥२५॥

25. He should observe strict Brahmacharya (continence) and never make any conscious lapses. If he is accidentally impure, he should have a plunge-bath in water, and after making Prana-yama,¹ repeat the Gayatri.

[¹*Pranayama*—regulation of the nerve-currents through that of breath.]

अन्यर्काचार्यगोविप्रगुख्वृद्धसुरान् शुचिः ।

समाहित उपासीत सन्ध्ये च यतवाग्जपन् ॥२६॥

26. Of mornings and evenings, after attending to cleanliness, he should silently repeat his Mantra with a concentrated mind, and offer his

worship to the fire, the sun, the teacher, cows, Brahmanas, superiors, old people and the gods.

आचार्यं मां विजानीयान्नावमन्येत कर्हिचित् ।

न मर्त्यबुद्ध्यासूयेत सर्वदेवमयो गुरुः ॥२७॥

27. He should know¹ the teacher to be My own self, and never disregard or look down upon him as a man, for the teacher represents all the gods.

[¹*Know &c.*—Respect for the teacher was considered essential to a development of character and the spiritual life. The teacher also generally used to be of an exemplary character.]

सायं प्रातरुपानीय भैक्ष्यं तस्मै निवेदयत् ।

यच्चान्यदप्यनुज्ञातमुपयुञ्जीत संयतः ॥२८॥

28. In the morning and evening, he should bring the doles of food, or whatever else he may have received, to his teacher, and eat what he orders him to, with moderation.

शुश्रूषमाण आचार्यं सदोपासीत नीचवत् ।

यानशय्यासनस्थानैर्नातिदूरे कृताञ्जलिः ॥२९॥

29. He should always worship the teacher, serving him as a menial, by following,¹ resting, sitting, and being near with folded palms.

[¹*Following &c.*—i. e. following him when he is going

somewhere ; resting near when he is asleep ; sitting by to shampoo his limbs when he is tired ; and being at hand ready to do any behest when he is sitting.]

एवंवृत्तो गुरुकुले वसेद्भोगविवर्जितः ।

विद्या समाप्यते यावद्विभ्रद्व्रतमखण्डितम् ॥३०॥

30. Behaving thus he should live in the house of the teacher, shunning comforts, and maintaining absolute chastity, till his study is complete.

यद्यसौ छन्दसां लोकमारोक्ष्यन् ब्रह्मविष्टपम् ।

गुरवे विन्यसेद्देहं स्वाध्यायार्थं बृहद्व्रतः ॥३१॥

31. If he wishes to get to the Brahmaloaka, where the Vedas¹ reside, he should, while observing continence, surrender his body unto the teacher as a tribute for the study.

[Slokas 31-36 set forth the additional duties of the other type of Brahmacharin, the Naishthika.

¹Vedas &c.—Refer to verse 5.

²Study—for the instructions received as well as yet to be received.

अग्नौ गुरावात्मनि च सर्वभूतेषु मां परम् ।

अपृथग्धीरुपासीत ब्रह्मवर्चस्यकल्मषः ॥३२॥

32. Being sinless and possessed of the strength that comes of studying the Vedas, he

should worship Me, the Supreme Being, in the fire, the teacher, his own self, and in all beings, in a spirit of identity.

स्त्रीणां निरीक्षणस्पर्शसंलापक्ष्वेलनादिकम् ।

प्राणिनो मिथुनीभूतानगृहस्थोऽग्रतस्तजेत् ॥३३॥

33. Persons other than householders should forbear to look at, touch, converse and cut jokes, etc., with women, and avoid seeing animals pair.

शौचमाचमनं स्नानं संध्योपासनमार्जवम् ।

तीर्थसेवा जपोऽस्पृश्याभक्ष्यासंभाष्यवर्जनम् ॥३४॥

सर्वाश्रमप्रयुक्तोऽयं नियमः कुलनन्दन ।

मद्भावं सर्वभूतेषु मनोवाक्कायसंयमः ॥३५॥

34-35. Cleanliness ; the sipping of water preparatory to certain functions¹ ; performance of the services due in the morning, noon and evening ; straightforwardness² ; the visiting of holy places ; repetition of the Mantra ; avoidance of things³ not to be touched or eaten, and of persons not to be accosted ; looking upon all beings as Myself ; and control of mind, speech and body ;—these, O Uddhava, are the observances meant for all the orders of life.

[¹*Functions*—such as eating, or going through religious exercises.

³*Straightforwardness* : There is also a different reading : "Worship of Me."

⁴*Things &c.—i. e.* probable sources of disturbance to the chaste life.]

एवं बृहद्व्रतधरो ब्राह्मणोऽग्निरिव ज्वलन् ।

मद्भक्तस्तीव्रतपसा दग्धकर्माशयोऽमलः ॥३६॥

36. The Brahmana who thus practises Brahmacharya becomes as a blazing fire, and if he is unselfish, by this intense asceticism his desires are burnt out, and he attains¹ devotion to Me.

[¹*Attains &c.*—One practising life-long celibacy, without any selfish motive, will be rewarded with liberation,—this is the idea.]

अथानन्तरमावेक्ष्यन्यथाजिज्ञासितागमः ।

गुरुवे दक्षिणां दत्त्वा स्नायाद्गुर्वनुमोदितः ॥३७॥

37. Then, after having properly studied the Vedas, if the student wishes to enter the householder's life, he should make the teacher some reverential present, and with his permission perform the usual ablution.¹

[¹*Ablution* : This marked the termination of the student life.]

गृहं वनं वोपविशेत् प्रव्रजेद्वा द्विजोत्तमः ।

आश्रमादाश्रमं गच्छेन्नान्यथा मत्परश्चरेत् ॥३८॥

38. The qualified Dwija may enter¹ the householder's life, the hermit's life in the woods, or the monastic life ; or, with his mind intent on Me, he may proceed from one order of life to the next ; but never otherwise.

[¹*Enter &c.*—He may marry if he has desires ; may at once be a hermit if he wishes to purify his mind ; or a monk even, if he is already pure.

²*Not otherwise*—i.e. must not go back to the previous order, or be without any order.]

गृहार्थी सद्गुणी भार्यामुद्वहेदजुगुप्सिताम् ।

यवीयसीं तु वयसा यां सवर्णामनुक्रमात् ॥३६॥

39. A person wishing to lead a householder's life should marry an unblemished girl of the same caste, who must be younger¹ in age ; and if he wishes to marry any other, he should do so after the above marriage, and even then, in the succeeding order.²

[¹*Younger* : The object probably was to maintain a sufficient number of male issues.

²*Succeeding order*—i. e. a Brahmana was allowed to marry in the three lower castes also ; a Kshatriya in the two lower ; and a Vaisya in the Sudra caste also,—the last being confined to his own caste. But not in the inverse order.]

इज्याध्ययनदानानि सर्वेषां च द्विजन्मनाम् ।

प्रतिग्रहोऽध्यापनं च ब्राह्मणस्यैव याजनम् ॥३७॥

40. The performance of sacrifices, study, and the making of gifts are the duties of the twice-born. The acceptance of gifts, teaching, and the helping of others to perform sacrifices are the occupations of the Brahmana.

प्रतिग्रहं मन्यमानस्तपस्तेजोयशोनुदम् ।

अन्याभ्यामेव जीवेत शिलैर्वा दोषद्वक् तयोः ॥४१॥

41. A Brahmana who regards the acceptance of gifts as destructive of austerity, spirit of independence and fame, should live by either of the other two means, or if he considers them harmful, live upon the grains left ungathered¹ in the fields.

[¹*Ungathered*—by the owner as useless.]

ब्राह्मणस्य हि देहोऽयं क्षुद्रकामाय नेष्यते ।

कृच्छ्राय तपसे चेह प्रेत्यानन्तसुखाय च ॥४२॥

42. The body of a Brahmana is certainly not meant for the satisfaction of petty ends. It is for rigorous austerity here, and endless happiness hereafter.

शिलोज्छ्वृत्या परितुष्टचित्तो

धर्मं महान्तं विरजं जुषाणः ।

मय्यर्पितात्मा गृह एव तिष्ठ-

न्नातिप्रसक्तः समुपैति शान्तिम् ॥४३॥

43. A Brahmana content to live upon grains left in the fields and in front of shops, and observing the great taintless duty,¹ while he lives at home, with his mind given up to Me and not over-attached, attains Peace.

[¹Duty—consisting of hospitality, etc.]

समुद्धरन्ति ये विप्रं सीदन्तं मत्परायणम् ।

तानुद्धरिष्ये न चिरादापद्मयो नौरिवार्णवात् ॥४४॥

44. Those that rescue a Brahmana¹ devoted to Me from his misfortune, I will quickly deliver from dangers, as a boat picks up a drowning man from the sea.

[¹Brahmana—This should be taken as a type. Any devotee is meant.]

सर्वाः समुद्रेद्राजा पितेव व्यसनात्प्रजाः ।

आत्मानमात्मना धीरो यथा गजपतिर्गजान् ॥४५॥

45. A king (specially) should deliver all his subjects from misfortunes like a father, and as the leader of elephants rescues the elephants in his herd, he should, preserving his balance, deliver himself by his own efforts.

एवंविधो नरपतिर्विमानेनार्कवर्चसा ।

विधूयेहाशुभं कृत्स्नमिन्द्रेण सह मोदते ॥४६॥

46. Such a king shakes off all his sins on earth, and ascending the heaven in an ærial car resplendent like the sun, enjoys in the company of Indra, the king of the gods.

सीदन्विप्रो वणिग्वृत्त्या पण्यैरेवापदं तरेत् ।

खड्गेन वाऽऽपदाक्रान्तो न भवृत्त्या कथंचन ॥४७॥

47. A helpless Brahmana should get over his trouble by setting up as a merchant,¹ selling only things allowable.² If he is still overtaken by misfortune, he should have recourse to the sword, but never resort to dog-like servility.

[The means of livelihood for all the castes in extremity are mentioned in verses 47-49.

¹*Merchant*—This is in contravention of Gautama's injunction that the occupation of a next lower caste should be adopted in times of danger. The Lord prefers this course to the life of a Kahatriya, because it is free from injury to others.

²*Allowable*—not wine, etc.]

वैश्यवृत्त्या तु राजन्यो जीवेन्मृगययाऽऽपदि ।

चरेद्वा विप्ररूपेण न भवृत्त्या कथंचन ॥४८॥

48. A king in adversity should take up the occupation of a Vaisya, or live by hunting, or even as a Brahmana ; but never take to dog-like servility.

शूद्रवृत्तिं भजेद्वैश्यः शूद्रः कारुकटक्रियाम् ।

कृच्छ्रान्मुक्तो न गर्ह्येण वृत्तिं लिप्सेत कर्मणा ॥४६॥

49. A Vaisya in trouble should lead the life of a Sudra, and a Sudra adopt the weaving of mats, etc., which is the occupation of the Karus. Once free from the adversity, none should desire to maintain himself by a despicable profession.

[¹Karus—considered a very low class.]

वेदाध्याय स्वधा स्वाहा बल्यन्नाद्यैर्यथोदयम् ।

देवर्षिपितृभूतानि मद्रूपाण्यन्वहं यजेत् ॥५०॥

50. By means of study of the Vedas, the utterance of Swadhâ¹ and Swâhâ, little food-offerings and distribution of food, etc., a householder should, according to his means, daily worship² the Rishis, the Manes, the gods, the lower animals, and men respectively, considering them as forms of Mine.

[¹Swadhâ and Swâhâ—words used as Mantras in the invocation of the Pitris and Devas respectively.

²Worship &c.—This is the fivefold Yajna or sacrifice obligatory on every householder.]

यद्वृच्छयोपपन्नेन शुक्लेनोपार्जितेन वा ।

धनेनापीडयन्भृत्यान्प्रयायेनैवाहरेत्क्रतून् ॥५१॥

51. By means of wealth that comes of itself,

or is acquired legitimately, he should judiciously perform the above sacrifices, without¹ taxing his dependants.

[¹*Without &c.*—He should not starve his family to perform his Yajnas.]

कुटुम्बेषु न सज्जेत न प्रमाद्येत्कुटुम्ब्यपि ।

विपश्चिन्नाश्वरं पश्येद्दृष्टमपि दृष्टवत् ॥५२॥

52. He should not get attached to his family, and, even though he is a householder, should not forget God. The wise man should consider the unseen enjoyments of future life just as perishable as the visible enjoyments of this life.

पुत्रदारास्तबन्धूनां संगमः पान्थसंगमः ।

अनुदेहं वियन्त्येते स्वप्नो निद्रानुगो यथा ॥५३॥

53. The association with one's sons, wife, relatives and friends is like the chance meeting of travellers. They depart with the end of each body, as dreams are inextricably bound to sleep.

इत्थं परिमृशन्मुक्तो गृहेष्वतिथिवद्वसन् ।

न गृहैरनुबध्येत निर्ममो निरहंकृतः ॥५४॥

54. One who reflecting thus lives at home without attachment and egoism, like¹ a guest, is not fettered by the home, and is free.

[¹*Like &c.*—i.e. indifferently.]

कर्मभिर्गृहमेधीयैरिष्ट्वा मामेव भक्तिमान् ।

तिष्ठे द्वनं वोपविशेत्प्रजावान्वा परिव्रजेत् ॥५५॥

55. A devotee, worshipping Me through his household duties, may lead a householder's life, may retire into the forest, or, if he has progeny, may embrace monasticism.

यस्त्वासक्तमतिर्गेहे पुत्रवित्तैषणातुरः ।

स्त्रै णः कृपणधीर्मूढो ममाहमिति बध्यते ॥५६॥

56. But he who is attached to his house, is afflicted by the desire for sons and wealth, and is hen-pecked—is foolish, and being beguiled, he comes under the bondage of 'I and mine.'

[The last three verses condemn attachment to the family-life.]

अहो मे पितरौ वृद्धौ भार्या बालात्मजाऽऽत्मजाः ।

अनाथा मामृते दीनाः कथं जीवन्ति दुःखिताः ॥५७॥

57. "Alas, my parents are old ; my wife has got young children ; and how can she in her helpless state live, with these poor children, without me ?"

एवं गृहाशयाक्षिसहृदयो मूढधीरयम् ।

अतृप्तस्ताननुध्यायन्मृतोऽन्धं विशते तमः ॥५८॥

58. Thus does this foolish man, with his heart distracted by thoughts of home, continue to think of them without satisfaction. Then he dies and enters into abysmal darkness.¹

[¹*Darkness*—birth in a very undesirable body.]

CHAPTER XIII

श्रीभगवानुवाच ।

वनं विविक्षुः पुत्रेषु भार्या^१ न्यस्य सहैव वा ।

वन एव वसेच्छान्तस्तृतीयं भागमायुषः ॥१॥

The Lord said :

1. When^१ a man wishes to retire into the woods, he should put his wife in the care of his sons, or go with her, and live peacefully in the woods the third quarter^२ of his span of life.

[^१When &c.—The duties of the forest life are being enumerated.

^२Third quarter—i.e. from 51 to 75. After this one may embrace the monastic life, even though he may not have attained to a perfect dispassion.]

कन्दमूलफलैर्वन्यैर्मध्यैर्वृत्तिं प्रकल्पयेत् ।

वसीत बल्कलं वासस्तृणपर्णाजिनानि च ॥२॥

2. He should live on purifying wild tubers, roots and fruits, and wear a bark, or a cloth, or a garment of straw, or leaves, or a deer-skin.

केशरोमनखश्मश्रु मलानि विभृयादृतः ।

न धावेदप्सु मज्जेत त्रिकालं स्थण्डिलेशयः ॥३॥

3. He should allow¹ the hair on his head and body as well as his beard to grow, and not remove the dirt on his person ; he should not wash his teeth, should plunge in water thrice a day, and lie on the ground.

[¹Allow &c.—All this is for minimising the attention to the body.]

ग्रीष्मे तप्येत पञ्चाग्नीन्वर्षास्वासारषाड् जले ।

आकण्ठमग्नः शिशिर एवंवृत्तस्तपश्चरेत् ॥४॥

4. In the summer he should subject himself to the five fires,¹ in the rainy season expose himself to showers, and in the winter remain immersed up to his neck in water. Thus should he practise austerity.

[Here is a series of austerities prescribed with a view to kindle the powers of the mind, by overlooking the demands of the body.

¹Five fires—four fires lighted on four sides and the scorching sun overhead. All these austerities have got technical names.]

अग्निपक्वं समश्नीयात्कालपक्वमथापि वा ।

उलूखलाश्मकुट्टो वा दन्तोलूखल एव वा ॥५॥

5. He should eat food cooked over a fire, or

ripening naturally in the process of time,—powdering it with a pestle or stone, or even making his teeth serve the purpose.

स्वयं संचिनुयात्सर्वमात्मनो वृत्तिकारणम् ।

देशकालबलाभिज्ञो नाददीतान्यदाऽऽहृतम् ॥६॥

6. Aware of the efficacy of place and time, he should himself collect¹ all his means of subsistence, and not eat things procured at some past time.

[¹Collect—from within the forest itself. This is suggested by the 'efficacy of place.']

वन्यैश्चरूपुरोडाशैर्निर्वपेत्कालचोदितान् ।

न तु श्रौतेन पशुना मां यजेत वनाश्रमी ॥७॥

7. The hermit living in the woods should perform his observances¹ of the season with oblations prepared from grains that grow in the woods, and not with animal sacrifice as prescribed in the Vedas.

[¹Observances &c.—such as the *āgrayana*, a Vedic ceremony performed when the first harvest of the year is collected. Such harmless Vedic rites are to be preferred to those that entail injury to beings. This is the idea.]

अग्निहोत्रं च दर्शश्च पूर्णमासश्च पूर्ववत् ।

चातुर्मास्यानि च मुनेराम्नातानि च नैगमैः ॥८॥

8. On the recluse the expounders of the Vedas also enjoin the daily tending of the sacrificial fires (Agnihotra), the observances in connection with the new moon and the full moon (Darsa and Purnamāsa), as well as that of Châtur-māsyā,¹—as in the household life.

[¹*Châturmāsyā*—an observance extending over four months beginning with the rainy season.]

एवं वीर्णेन तपसा मुनिर्धमनिसंततः ।

मां तपोमयमाराध्य ऋषिलोकादुपैति माम् ॥६॥

9. The recluse, with arteries and veins prominent all over his body on account of this practice of austerity, worships Me, the embodiment of austerity, and attains to Me from the sphere¹ of the Rishis.

. [¹*Sphere* &c.—i.e. Maharloka, which is the fourth among the seven spheres. A gradual attainment of liberation by passing through the successive spheres is meant.]

यस्त्वेतत्कृच्छ्रतश्चीर्णं तपो निःश्रेयसं महत् ।

कामायाल्पीयसे युञ्ज्याद्बालिशः कोऽपरस्ततः ॥१०॥

10. Who is a greater fool than he who applies this great austerity practised with such hardship and calculated to confer liberation, to the fulfilment of petty desires¹ ?

[¹*Petty desires*—including that of enjoying the pleasures of Brahmaloaka even.]

यदासौ नियमेऽकल्पो जरया जातवेपथुः ।

आत्मन्यग्नीन्समारोप्य मच्चित्तोऽग्निं समाविशेत् ॥११॥

11. When¹ the hermit is unable to observe those rules, being overtaken by a shaking of the limbs consequent on old age, he should mentally put the sacrificial fires within him, and with his mind intent on Me, enter² into fire.

[¹*When*—i.e. before his attaining the 75th year.

²*Enter &c.*—i.e. burn himself to death.]

यदा कर्मविपाकेषु लोकेषु निरयात्मसु ॥

विरागो जायते सम्यङ्न्यस्ताग्निः प्रव्रजेत्ततः ॥१२॥

12. When he is perfectly sick of the spheres that are the outcome of work, seeing that they are attended¹ with misery, he should discard the fires, and from that stage embrace the monastic life.

[¹*Attended &c.*— Because they are not eternal.]

इष्ट्वा यथोपदेशं मां दत्त्वा सर्वस्वमृत्विजे ।

अग्नीन्स्वप्राण आवेश्य निरपेक्षः परिव्रजेत् ॥१३॥

13. Sacrificing unto Me according to scriptural injunctions and giving his all to the officiating

priests, he should mentally put the sacrificial fires in his own self, and renounce without caring for anything.

[This shows the method of becoming a Sannyasin.]

विप्रस्य वै संन्यसतो देवा दारादिरूपिणः ।

विघ्नान्कुर्वन्त्ययं ह्यस्मानाक्रम्य समियात्परम् ॥१४॥

14. To a Brahmana who is about to renounce, the gods, thinking that he may verily transcend them and attain to Brahman, offer¹ obstructions in the form of the wife and other relations.

[¹Offer &c.—Therefore he must be on his guard against yielding to their entreaties.]

बिभृयाच्चेन्मुनिर्वासः कौपीनाच्छादनं परम् ।

त्यक्तं न दण्डपात्राभ्यामन्यत्किञ्चिदनापदि ॥१५॥

15. If the monk retains a second piece of cloth, it should be only as much as covers the loin-cloth. And except in times of danger, he should not have anything that he has already¹ discarded, other than his staff² and his begging bowl.

[¹Already—i.e. at the time of Sannyasa.

²Staff &c.—The barest necessities are meant.]

द्वष्टिपूतं न्यसेत्पादं वस्त्रपूतं पिबेज्जलम् ।

सत्यपूतां वदेद्वाचं मनःपूतं समाचरेत् ॥१६॥

16. He should¹ place his foot on the ground after looking well, should drink water filtered through a cloth, should speak words that have the stamp of truth on them, and act as his reason dictates.

[¹*He should &c.*—The general idea being non-injury and purity.]

मौनानीहानिलायामा दण्डा वाग्देहचेतसाम् ।

नह्येते यस्य सन्त्यङ्ग वेणुभिर्न भवेद्यतिः ॥१७॥

17. Silence, inaction¹ and control² of the Pranas are the restraints of speech, body and mind respectively. One who has not these, My friend, never becomes a Sannyasin by simply carrying some staves.

[¹*Inaction*—Giving up of works done with selfish motives is meant.

²*Control &c.*—*i.e.* Pranayama.]

भिक्षां चतुर्षु वर्णेषु विगर्हान्वर्जयंश्चरेत् ।

सप्तागारानसंकल्प्तांस्तुष्येहृद्भ्येन तावता ॥१८॥

18. A Sannyasin should beg his food from the four castes,¹ excepting the culpable.² He should visit not more than seven houses, must not think of the food³ beforehand, and must be satisfied with as much as is obtained.

[¹*Four castes*—Each succeeding caste being resorted to in the absence of the preceding one.

²*Culpable*—*e.g.* those under a curse or degraded.

³*Food &c.*—*i.e.* Such and such food is to be had from such and such a house.]

बहिर्जलाशयं गत्वा तत्रोपस्पृश्य वाग्यतः ।

विभज्य पावितं शेषं भुञ्जीताशेषमाहृतम् ॥१६॥

19. Going to a tank outside the village, and bathing there, he should purify¹ the food he has collected, and offering portions to the deities² and all creatures, silently eat the remnant, without saving³ anything.

[¹*Purifying*—by sprinkling with water, and so on.

²*Deities*—Vishnu, Brahmâ and the sun.

³*Saving &c.*—So he must not beg in excess of one meal.]

एकश्चरेन्महीमेतां निःसङ्गः संयतेन्द्रियः ।

आत्मक्रीड आत्मरत आत्मवान्समदर्शनः ॥२०॥

20. He should roam over this earth alone, without attachment, and with his senses under control. All his pastimes should be in the Self, as well as all his pleasures ; he should be of a steady mind and look evenly upon everything.

विविक्तक्षेमशरणो मद्भावविमलाशयः ।

आत्मानं चिन्तयेदेकमभेदेन मया मुनिः ॥२१॥

21. Taking shelter in a secluded and conge-

nial spot, and with his mind purified by rapt devotion to Me, the sage should meditate on the One Self as identified with Me.

अन्वीक्षेतात्मनो बन्धं मोक्षं च ज्ञाननिष्ठया ।

बन्ध इन्द्रियविक्षेपो मोक्ष एषां च संयमः ॥२२॥

22. He should reflect on the bondage and liberation of the self, through the pursuit of knowledge. Bondage consists in the outgoing of the senses, and liberation in their control.

तस्मान्नियम्य षड्वर्गं मद्भावेन चरेन्मुनिः ।

विरक्तः श्रुल्लकामेभ्यो लब्ध्वाऽऽत्मनि सुखं महत् ॥२३॥

23. Therefore the sage, controlling the senses, should roam, looking upon everything as Myself. Deriving great bliss from the Self, he should turn away from petty desires.

पुरग्रामवजान्सार्थान्भिक्षार्थं प्रविशंश्चरेत् ।

पुण्यदेशसरिच्छैलवनाश्रमवतीं महीम् ॥२४॥

24. Going to towns, villages, cowherd settlements and assemblies of pilgrims for the purpose of begging his food he should wander over the earth abounding in countries, rivers, mountains, forests and herms.

वानप्रस्थाश्रमपदेष्वभीक्ष्णं भैक्ष्यमाचरेत् ।

संसिध्यत्याश्वसंमोहः शुद्धसत्त्वः शिलान्धसा ॥२५॥

25. He should beg his food mostly from the hermitages of people who have retired into the forest, for by partaking of their food consisting of grains picked up from the fields, he soon becomes purified in mind, and freed from delusion, attains perfection.

नैतद्वस्तुतया पश्येद्दृश्यमानं विनश्यति ।

असक्तचित्तो विरमेदिहामुत्र चिकीर्षितात् ॥२६॥

26. The visible world he should not¹ consider as a reality, for it perishes. With his mind unattached to this world and the next, he should desist from activities tending to enjoyments in them.

[¹Should not &c.—This is how he is to overcome temptations for nice food, etc.]

यदेतदात्मनि जगन्मनोवाक्प्राणसंहतम् ।

सर्वं मायेति तर्केण स्वस्थस्त्यक्त्वा न तत्सरेत् ॥२७॥

27. This world,¹ and this body² with the mind, speech and Pranas, are all a delusive superimposition on the Self,—reasoning thus he should take his stand on the Self, and giving the former up, should no more think of them.

[¹World—which we consider as ‘ours.’

²Body &c.—which we consider as ‘ourselves.’]

ज्ञाननिष्ठो विरक्तो वा मद्वक्तो वानपेक्षकः ।

सलिङ्गानाश्रमांस्त्यक्त्वा चरेद्विधिगोचरः ॥२८॥

28. He who, averse to the objective world, is devoted to knowledge,¹ or not caring even for liberation, is devoted to Me, should move about, regardless² of the orders of life with their respective insignia ; he should be above the ties of formality.

[In the foregoing verses are set forth the duties of lower orders of Sannyasins, e.g. the Bahudakas, etc. Verses 28–37 describe those of the highest class, viz., the Paramahamsas.

¹Knowledge—as a means to liberation.

²Regardless &c.—i.e. he should observe only the spirit of the rules guiding them, without being bound by their letter.]

बुधो बालकवत्क्रीडेत्कुशली जडवच्चरेत् ।

वदेदुन्मत्तवद्विद्वान्गोचर्यं नैगमश्चरेत् ॥२९॥

29. Though wise, he should play¹ as a child ; though expert, he should move² about like an idiot ; though erudite, he should talk³ like a lunatic ; and though well-versed in the scriptures, he should live⁴ as if he were a cow.

[¹Play &c.—without considerations of position.

² *Move &c.*—not having any definite plans.

³ *Talk &c.*—not seeking applause from people.

⁴ *Live &c.*—following no established code of conduct.]

वेदवादरतो न स्यान्न पाखण्डी न हैतुकः ।

शुष्कवादविवादे न कंचित्पक्षं समाश्रयेत् ॥३०॥

30. He should not be fond of upholding the ritualistic portion of the Vedas, nor be a heretic,¹ nor be given to barren argument ; in disputes arising out of empty discussions, he should take neither side.

[¹ *Heretic*—acting contrary to the injunctions of the *Srutis* and *Smritis*.]

नोद्विजेत जनाद्धीरो जनं चोद्वेजयेन्न तु ।

अतिवादांस्तितिक्षेत नावमन्येत कंचन ।

देहमुद्दिश्य पशुवद्वैरं कुर्यान्न केनचित् ॥३१॥

31. The sage should not be vexed by people nor vex them himself. He should put up with vilifications and never insult anybody. For the sake of the body he should bear enmity to none, as beasts do.

एक एव परो ह्यात्मा भूतेष्वात्मन्यवस्थितः ।

यथेन्दुरुदपात्रेषु भूतान्येकात्मकानि च ॥३२॥

32. The One Supreme Self alone dwells in

the bodies of all beings and in one's own body, as the moon is reflected in so many vessels of water. And all bodies are of the same nature.

[A twofold reason for practising non-injury is furnished : First, as Atman, all creatures are one ; and secondly, there is no essential difference between one body and another, all being composed of matter.]

अलब्ध्वा न विषीदेत काले कालेऽशनं क्वचित् ।

लब्ध्वा न हृष्येद्धृतिमानुभयं दैवतन्त्रितम् ॥३३॥

33. Possessed of steadiness, he should not be sorry when he gets no food, nor be delighted when he gets it, for both these are controlled by destiny.

आहारार्थं समीहेत युक्तं तत्प्राणधारणम् ।

तत्त्वं विमृश्यते तेन तद्विज्ञाय विमुच्यते ॥३४॥

34. He should strive¹ to procure his food,² for continuity of life is desirable. Through it one can reflect on Truth, knowing which one becomes free.

[¹Strive &c.—He should not leave this also to destiny.

²Food—not delicacies.]

यद्वच्छयोपपन्नान्नमद्याच्छ्रेष्ठमुतापरम् ।

तथा वासस्तथा शय्यां प्राप्तं प्राप्तं भजेन्मुनिः ॥३५॥

35. The sage should eat food, good or bad,

which comes of itself, and use clothes and bedding just as he obtains them.

[This verse suggests that a Paramahansa should not be anxious to avoid comforts when they chance to come.]

शौचमाचमनं स्नानं न तु चोदनया चरेत् ।

अन्यांश्च नियमान् ज्ञानी यथाहं लीलयेश्वरः ॥३६॥

36. The man of realisation should observe cleanliness, wash his mouth and bathe, and go through all other observances, but not¹ because of scriptural injunctions, as I, the Lord, do everything of My free will.

[*But not &c.*—He should do them with perfect non-attachment.]

नहि तस्य विकल्पाख्या या च मद्बीक्षया हता ।

आदेहान्तात्कचित्ख्यातिस्ततः संपद्यते मया ॥३७॥

37. He has no perception of differences, and if he ever had any, it has been removed by his realisation of Me. Till the dissolution of his body he sometimes has a semblance of it, and after that he is one with Me.

[This verse gives the reason why he is not a slave to scriptural injunctions.]

दुःखोदकैषु कामेषु जातनिर्वेद आत्मवान् ।

अजिज्ञासितमद्धर्मो गुरुं मुनिमुपाव्रजेत् ॥३८॥

38. A man¹ who has got sick of works that produce only pain, and is possessed of self-control, but has not inquired into the religion that leads to Me, should go to a sage as to a Master.

[¹A man &c.—Verses 38 and 39 deal with an aspirant after realisation.]

तावत्परिचरेद्धक्तः श्रद्धावाननसूयकः ।

यावद्ब्रह्म विजानीयान्मामेव गुरुमादृतः ॥३६॥

39. Until¹ he has realised Brahman, he should serve the Teacher like Me, with care and devotion, having faith in him and never carping at him.

[¹Until &c.—After that he should behave like a Paramahansa, as described in Verses 20-37.]

यस्त्वसंयतषड्वर्गः प्रचण्डेन्द्रियसारथिः ।

ज्ञानवैराग्यरहितस्त्रिदण्डमुपजीवति ॥३७॥

सुरानात्मानमात्मस्थं निहुते मां च धर्महा ।

अविपक्वकषायोऽस्मादमुष्माच्च विहीयते ॥३८॥

40-41. But one¹ who has not mastered his passions, whose intellect—the guide to his sense-organs—is wild, and who is devoid of discrimination and renunciation,—such a man taking up the monk's triple staff for the sake of subsistence, is a destroyer of religion, and cheats the gods,² cheats himself, and Me who reside in his self.

With his impurities unconsumed, he is deprived of both this life and the life to come.

[¹*But one &c.*—Unqualified intruders into monasticism are condemned.

²*Gods*—to whom sacrifices are made.]

भिक्षोर्धर्मः शमोऽहिंसा तप ईक्षा वनौकसः ।

गृहिणो भूतरक्षेज्या द्विजस्याचार्यसेवनम् ॥४२॥

42. The duties¹ of a monk are control of the mind and non-injury ; those of a forest-dwelling hermit are austerity and discrimination ; those of a householder are preservation of the lives of animals and performance of sacrifices ; while the duty of a Brahmacharin is service unto the Teacher.

[¹*Duties*— *i. e.*, principal ones.]

ब्रह्मचर्यं तपः शौचं संतोषो भूतसौहृदम् ।

गृहस्थस्याप्यृतौ गन्तुः सर्वेषां मनुपासनम् ॥४३॥

43. Continence—with the option of deviating from it at prescribed times,—the performance of his duties, purity, contentment and kindness to animals are also duties for a householder. Worship of Me is a duty for all.

इति मां यः स्वधर्मेण भजन्नित्यमनन्यभाक् ।

सर्वभूतेषु मद्भावो मद्भक्तिं विन्दतेऽचिरात् ॥४४॥

44. He who¹ thus worships Me constantly and exclusively, through the performance of his duties, knowing My presence in all beings, soon attains to a steadfast devotion to Me.

[¹*He who* &c.—This and the next two verses set forth the result of the performance of one's prescribed duties.]

भक्तयोद्धवानपायिन्या सर्वलोकमहेश्वरम् ।

सर्वोत्पत्त्यप्ययं ब्रह्म कारणं मोपयाति सः ॥४५॥

45. O Uddhava, through his undying devotion he comes to Me, the great Lord of all beings, the originator and destroyer of all, their cause, the Brahman.

इति स्वधर्मनिर्णक्तसत्त्वो निर्ज्ञातमद्गतिः ।

ज्ञानविज्ञानसंपन्नो नचिरात्समुपैति माम् ॥४६॥

46. Having his mind thus purified by the performance of his duties, and knowing My Divinity, he becomes endowed with knowledge and realisation and soon attains to Me.

वर्णाश्रमवतां धर्म एष आचारलक्षणः ।

स एव मद्भक्तियुतो निःश्रेयसकरः परः ॥४७॥

47. All this duty, consisting of specific rites, of those belonging to the castes and orders of life, if¹ attended with devotion to Me, becomes supreme and conducive to liberation.

[¹If &c—Without the devotion it would merely lead to the Pitriloka, the sphere of the manes. *Devotion* implies surrender of the fruits of work to God.]

एतत्तेऽभिहितं साधो भवान्पृच्छति यच्च माम् ।

यथा स्वधर्मसंयुक्तो भक्तो मां समियात्परम् ॥४८॥

48. So I have told you, my friend, what you asked me about, *viz.*, how a person attending to his duties becomes a devotee and attains to Me the Supreme Being.

CHAPTER XIV

श्रीभगवानुवाच ।

यो विद्याश्रुतसंपन्न आत्मवान्नानुमानिकः ।

मायामात्रमिदं ज्ञात्वा ज्ञानं च मयि संन्यसेत् ॥१॥

The Lord said :

1. One who is endowed with scriptural erudition culminating in realisation, who has attained to the Self, and has not mere theoretical knowledge, 'should surrender' knowledge (with its means) to Me,—knowing the universe to be but an illusion.

[¹*Surrender* &c.—After realisation he attains to a stage known as Vidwat-Sannyasa. He remains with unconditional devotion to the Lord.]

ज्ञानिनस्त्वहमेवेष्टः स्वार्थो हेतुश्च संमतः ।

स्वर्गश्चैवापवर्गश्च नान्योऽर्थो मद्गते प्रियः ॥२॥

2. For I am the desired goal of the Jnani and its efficient means ; I am his worldly prosperity as well as liberation. There is nothing else but Me which is dear to him.

ज्ञानविज्ञानसंसिद्धाः पदं श्रेष्ठं विदुर्मम ।

ज्ञानी प्रियतमोऽतो मे ज्ञानेनासौ बिभर्ति माम् ॥३॥

3. Those who have perfected themselves in knowledge and realisation attain to My supreme abode. Since the Jnani cherishes Me through his knowledge, therefore he is the most beloved of Me.

तपस्तीर्थं जपो दानं पवित्राणीतराणि च ।

नालं कुर्वन्ति तां सिद्धिं या ज्ञानकलया कृता ॥४॥

4. Austerity, pilgrimage, repetition of the Mantra, charity, and whatever else is sacred, cannot improve that perfection which springs from even a modicum of realisation.

तस्माज्ज्ञानेन सहितं ज्ञात्वा स्वात्मानमुद्धव ।

ज्ञानविज्ञानसंपन्नो भज मां भक्तिभावतः ॥५॥

5. Therefore, O Uddhava, dwelling on your own Self till the attainment of realisation, be endowed with knowledge and realisation, and worship Me with devotion.

ज्ञानविज्ञानयज्ञेन मामिष्ट्वाऽऽत्मानमात्मनि ।

सर्वयज्ञपतिं मां वै संसिद्धिं मुनयोऽगमन् ॥६॥

6. Sacrificing unto Me, the Self and Lord of all sacrifices, in their own selves, through the

sacrifice of knowledge and realisation, sages¹ have attained to perfection in that they have realised Me.

[¹Sages—in ancient times.]

त्वय्युद्धवाश्रयति यस्त्रिविधो विकारो

मायान्तराऽऽपतति नाद्यपवर्गयोर्यत् ।

जन्मादयोऽस्य यदमी तव तस्य किं स्यु-

राद्यन्तयोर्यदसतोऽस्ति तदेव मध्ये ॥७॥

7. The threefold¹ modification, O Uddhava, which has come upon you is an illusion, for it only comes in the middle,² and is not at the beginning and end. When birth and such other things befall it,³ what is that to you? For that⁴ which exists at the beginning and end of an unreality, alone persists in the middle.

[¹Threefold &c.—Gross, subtle and causal bodies are meant.

²Middle—like a snake or garland in the rope.

³It—refers to 'modification' in line 1.

⁴That &c.—e.g., the rope in a false perception of snake or garland.]

उद्धव उवाच ।

ज्ञानं विशुद्धं विपुलं यथैत-

द्वैराग्यविज्ञानयुतं पुराणम् ।

आल्याहि विश्वेश्वर विश्वमूर्ते
त्वद्भक्तियोगं च महद्विमृग्यम् ॥८॥

Uddhava said :

8. O Lord of the universe, O Thou whose form is the universe, please tell me how this pure and ancient knowledge, which is coupled with dispassion and realisation, becomes steady. Please also tell me about the systematic practice of that devotion to Thee which the great¹ seek.

[¹Great—great sages, and even Brahmâ.]

तापत्रयेणाभिहतस्य घोरे
संतप्यमानस्य भवाध्वनीश ।
पश्यामि नान्यच्छरणं तवांग्रि-
द्वन्द्वातपत्रादमृताभिवर्षात् ॥९॥

9. O Lord, for a man smitten by the three-fold¹ affliction and suffering torment in the dire pathway² of the world, I see no other refuge than Thy feet, which³ act not only like an umbrella but also rain nectar.

[¹Threefold &c.—troubles due to physical disorders, to denizens of the earth and to natural phenomena.

²Pathway &c.—labyrinth of births and deaths.

³Which &c.—which not only remove temporal evils but also confer immortality.]

दष्टं जनं संपतितं बिलेऽसि-

न्कालाहिना क्षुद्रसुखोरुतर्षम् ।

समुद्धरैनं कृपयापवार्यै-

र्वचोभिरासिञ्च महानुभाव ॥१०॥

10. O Thou of wonderful powers, deign to save this man fallen into this worldly pit and bitten by the snake of Time, and withal thirsting violently after trivial pleasures, and sprinkle him over with words that conduce to liberation.

[The metaphor is changed in this verse.]

श्रीभगवानुवाच ।

इत्थमेतत्पुरा राजा भीष्मं धर्मभृतां वरम् ।

अजातशत्रुः पप्रच्छ सर्वेषां नोऽनुशृण्वताम् ॥११॥

The Lord said :

11. In days gone by King Yudhisthira asked the very same thing of Bhishma, the best of pious men, in exactly this way—to which We all listened.

निवृत्ते भारते युद्धे सुहृन्निधनविह्वलः ।

श्रुत्वा धर्मान्बहून्पश्चान्मोक्षधर्मानपृच्छत ॥१२॥

12. When the Mahabharata War was finished, he, overwhelmed at the death of his relatives, after listening to various other religions, inquired about the religion of liberation.

तानहं तेऽभिधास्यामि देवव्रतमुखाच्छ्रुतान् ।

ज्ञानवैराग्यविज्ञानश्रद्धाभक्त्युपबृंहितान् ॥१३॥

13. That religion enriched with knowledge, dispassion, realisation, faith and devotion, I am relating to thee, as heard from the lips Bhishma.

नवैकादशपञ्चत्रीन्भावान्भूतेषु येन वै ।

ईक्षेताथैकमप्येषु तज्ज्ञानं मम निश्चितम् ॥१४॥

14. I consider that as knowledge by means of which one sees the nine,¹ the eleven,² the five³ and the three⁴ things in beings, and also sees the One in all these beings.

[¹Nine—Prakriti, Purusha, Mahat (Cosmic Intelligence). Ahamkara (ego), and the five Tanmatras (fine matter).

²Eleven—five organs of action, five organs of knowledge, and Manas (mind).

³Five—the elements : earth, water, fire, air and ether.

⁴Three—the Gunas, Sattva, Rajas and Tamas.

By means of knowledge one sees the multiple universe as not essentially distinct from the Brahman, the Supreme Cause. This is the idea.]

एतदेव हि विज्ञानं न तथैकेन येन यत् ।

स्थित्युत्पत्त्यप्ययान्पश्येद्भावानां त्रिगुणात्मनाम् ॥१५॥

15. This very knowledge becomes realisation when¹ one no more sees things pervaded by the

One as before. One should see that things composed of the three Gunas are subject to origin, continuity and dissolution.

[¹*When &c.*—When he sees only the Brahman, and not the multiplicity. The line is too elliptical.]

आदावन्ते च मध्ये च सृज्यात्सृज्यं यदन्वियात् ।

पुनस्तत्प्रतिसंक्रमे यच्छिष्येत तदेव सत् ॥१६॥

16. That which, when one object ¹ is transformed into another, abides at its beginning, middle and end, and remains when those objects return to their cause,—is verily the Real.²

[¹*Object*—literally, effect. Every object is an effect, Brahman being the cause.

²*Real*—One should see that the Brahman alone is eternal in an ever-changing world.]

श्रुतिः प्रत्यक्षमैतिह्यमनुमानं चतुष्टयम् ।

प्रमाणेष्वनवस्थानाद्विकल्पात् स विरज्यते ॥१७॥

17. Vedic texts, direct perception, tradition and inference,—these are the four proofs of knowledge. Since this everchanging phenomenal world does not stand¹ the test of these, the wise man turns away from it.

[¹*Does not stand &c.*—*Vedic texts*, such as, 'Multiplicity is a fiction.' *Direct perception* : e. g., a cloth never exists apart from the threads that go to make it ;

similarly the world does not exist apart from the Atman. *Tradition* : Big authorities have declared the unreality of the world. *Inference* : e. g., the universe must be unreal, for it is a mere phenomenon like silver in a mother-of-pearl.]

कर्मणां परिणामित्वादाविरिञ्चयादमङ्गलम् ।

विपश्चिन्नश्वरं पश्येद्दृष्टमपि दृष्टवत् ॥१८॥

18. Since all work¹ is subject to change, the wise man should look upon unseen happiness² also, even in the sphere of Brahmâ, as misery and transient, just like the happiness we experience here below.

[¹Work &c.—It can never produce eternal results.

²Unseen happiness—which one gets in heaven acquired through work.]

भक्तियोगः पुरैवोक्तः प्रीयमाणाय तेऽनघ ।

पुनश्च कथयिष्यामि मद्भक्तेः कारणं परम् ॥१९॥

19. O sinless one, I have already expounded the philosophy of devotion to thee, but since thou hast taken a fancy to it, I shall again describe the chief means to the attainment of devotion to Me.

श्रद्धामृतकथायां मे शश्वन्मदनुकीर्तनम् ।

परिनिष्ठा च पूजायां स्तुतिभिः स्तवनं मम ॥२०॥

20. A constant¹ regard for the wonderfully sweet tales of My deeds, expounding them to others after hearing, attachment to the worship of Me, and praising Me with hymns.

[¹Constant—This epithet is to be repeated in all the succeeding phrases.]

आदरः परिचर्यायां सर्वाङ्गैरभिवन्दनम् ।

मद्भक्तपूजाभ्यधिका सर्वभूतेषु मन्मतिः ॥२१॥

21. Delight in service unto Me, making prostrations before Me, worshipping My devotees—which is even greater than the worship of Me—and looking upon all beings as Myself.

मदर्थेष्वङ्गवेष्टा च वचसा मद्गुणेरणम् ।

मध्यर्पणं च मनसः सर्वकामविवर्जनम् ॥२२॥

22. Moving the limbs so as to serve Me, recapitulating My attributes through speech, surrendering the mind unto Me and banishing all desires from it.

मदर्थेऽर्थपरित्यागो भोगस्य च सुखस्य च ।

इष्टं दत्तं हुतं जप्तं मदर्थं यद्भ्रतं तपः ॥२३॥

23. Giving up riches, enjoyment and happiness for My sake ; making sacrifices, gifts and Homa,¹ repeating My name, undertaking vows and austerities,—all for My sake.²

[¹*Homa*—offering of oblations in the sacred fire.

²*For My sake*—Every act may be conducive to devotion if only it is performed for the sake of the Lord.]

एवं धर्मेर्मुष्याणामुद्धवात्मनिवेदिनाम् ।

मयि संजायते भक्तिः कोऽन्योऽर्थोऽस्यावशिष्यते ॥२४॥

24. O Uddhava, by such pious acts men who have surrendered themselves unto Me acquire devotion to Me. What other¹ objects remain to be achieved by such devotees ?

[¹*What other &c.*—Devotion perfectly satisfies the aspirant.]

यदाऽऽत्मन्यर्पितं चित्तं शान्तं सत्त्वोपबृंहितम् ।

धर्मं ज्ञानं सवैराग्यमैश्वर्यं चाभिपद्यते ॥२५॥

25. When the mind, pacified and enriched with Sattva,¹ is surrendered unto Me, the Atman, the devotee attains to religion, knowledge, dispassion and extraordinary powers.

[¹*Sattva*—balance of mind, with which are associated such qualities as purity, a capacity to illumine a subject, etc.]

यदर्पितं तद्विकल्पे इन्द्रियैः परिधावति ।

रजस्वलं चासन्निष्टं चित्तं विद्धि विपर्ययम् ॥२६॥

26. But when that mind, placed on sense-objects, pursues them by means of the organs, it

becomes *Rajasika*,¹ and attached to unreal things whence, you must know, proceed the very reverse² of the above four qualities.

[¹*Rajasika*—engrossed in activity.

²*Reverse &c.—i.e.* irreligion, ignorance, attachment and impotence.]

धर्मो मद्भक्तिवृत्तप्रोक्तो ज्ञानं चैकात्म्यदर्शनम् ।

गुणेष्वसङ्गो वैराग्यमैश्वर्यं चाणिमादयः ॥२७॥

27. That religion is called¹ the best which makes for devotion to Me ; knowledge is the realisation of the unity of Self ; dispassion is non-attachment to sense-objects ; and extraordinary powers comprise extreme minuteness and so forth.

[In this verse the Lord explains in His own way the four virtues mentioned in verse 24.

¹*Called*—in the Vaishnava scriptures.]

उद्धव उवाच ।

यमः कतिविधः प्रोक्तो नियमो वारिकर्शन ।

कः शमः को दमः कृष्ण का तितिक्षा धृतिः प्रभो ॥२८॥

Uddhava said :

28. Of how many kinds is Yama,¹ O Chastiser of foes, and Niyama² also ? What is calm-

ness, and what is self-control, O Krishna ? What is fortitude, and what is patience, O Lord ?

[¹*Yama*—universal moral observances.

²*Niyama*—particular moral observances.]

किं दानं किं तपः शौर्यं किं सत्यमृतमुच्यते ।

कस्त्यागः किं धनं चेष्टं को यज्ञः का च दक्षिणा ॥२६॥

29. What is charity ? What is penance ? What is valour ? What is honesty, and what is truthfulness ? What is renunciation ? What is wealth worth coveting ? What is sacrifice, and what is religious remuneration ?

पुंसः किंस्त्रिदलं श्रीमन्भगो लाभश्च केशव ।

का विद्या ह्रीः परा का श्रीः किं सुखं दुःखमेव च ॥३०॥

30. What is the strength of a man, O Sire ? What is fortune, and what is profit, O Keshava ? What is learning ? What is shyness ? What is the highest beauty ? What is happiness, and what is misery ?

कः पण्डितः कश्च मूर्खः कः पन्था उत्पथश्च कः ।

कः स्वर्गो नरकः कः स्वित्को बन्धुरुत किं गृहम् ॥३१॥

31. Who is a scholar, and who is a fool ? What is the way, and what is its reverse ? What is heaven, and what is hell ? Who is a friend, and what is a house ?

क आढ्यः को दरिद्रो वा कृपणः कः क ईश्वरः ।

एतान्प्रश्नान्मम ब्रूहि विपरीतांश्च सत्पते ॥३२॥

32. Who is rich, and who is poor ? Who is mean, and who is lordly ? O Lord of the virtuous, answer these questions of mine, together with their opposites.

श्रीभगवानुवाच ।

अहिंसा सत्यमस्तेयमसङ्गो ह्रीरसंचयः ।

आस्तिक्यं ब्रह्मचर्यं च मौनं शैर्यं क्षमाभयम् ॥३३॥

The Lord said :

33. Non-injury, truthfulness, non-stealing, non-attachment, shame, non-accumulation of wealth, faith in God, chastity, silence, patience, forgiveness, fearlessness.

[This enumeration differs from that of Patanjali, who in his Yoga Aphorism II. 30 mentions only five virtues under this head. The same is the case with Niyama also in the next verse.]

शौचं जपस्तपो होमः श्रद्धातिथ्यं मदर्चनम् ।

तीर्थाटनं परार्थेहा तुष्टिराचार्यसेवनम् ॥३४॥

34. Purity¹ of mind and of body, repetition of the Lord's name, austerity, offering of oblations in the sacred fire, faith in one's self, hospitality worship of Me, visiting of holy places, working

for the good of others, contentment, and service unto the teacher.

[¹*Purity*—This should be counted as two.]

एते यमाः सनियमा उभयोर्द्वादश स्मृताः ।

पुंसामुपासितास्तात यथाकामं दुहन्ति हि ॥३५॥

35. These groups of twelve virtues enumerated in the above two verses constitute the Yamas and the Niyamas. These, my friend, if rightly practised by men, surely produce results¹ according to their desires.

[¹*Results &c.*—*i. e.* liberation or material prosperity according as the person practising them is free from desires or possessed of desires.]

शमो मन्त्रिष्ठता बुद्धेर्दम इन्द्रियसंयमः ।

तितिक्षा दुःखसंमर्षो जिह्वोपस्थजयो धृतिः ॥३६॥

36. Calmness is a steady attachment of the mind to Me. Self-control is control of the sense-organs. Fortitude is the bearing of grief. Patience is a perfect control over the palate and and sex-impulse.

[It will be seen that the Lord in most cases gives novel interpretations of His own, which, differing as they do from the popular notions of the terms, lend a peculiar piquancy to them. For instance, calmness is not mere control of the mind, but its being fixed on the Lord. Similarly in the other cases.]

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दण्डन्यासः परं दानं कामत्यागस्तपः स्मृतम् ।

स्वभावविजयः शौर्यं सत्यं च समदर्शनम् ॥३७॥

37. The highest charity is the relinquishing of the idea of violence towards beings. Penance is the giving up of desires. Valour is the conquest of one's nature. Honesty is looking upon everything with an equal eye.

[¹Giving up &c.—not undergoing auterities merely.]

ऋतं च सूनृता वाणी कविभिः परिकीर्तिता ।

कर्मस्वसंगमः शौचं त्यागः संन्यास उच्यते ॥३८॥

38. Truthfulness is true and agreeable speech which the sages praise. Purity¹ is non-attachment to work, and renunciation is the giving up of work.

[¹Purity—This is introduced to distinguish renunciation from it.]

धर्म इष्टं धनं नृणां यज्ञोऽहं भगवत्तमः ।

दक्षिणा ज्ञानसंदेशः प्राणायामः परं बलम् ॥३९॥

39. Religion is that wealth which men may covet. I, the Supreme Lord, am the sacrifice. The imparting of knowledge is religious remuneration. The highest strength is the control of Prana.

भगो म ऐश्वरो भावो लाभो मद्भक्तिरुत्तमः ।

विद्याऽऽत्मनि मिदा बाधो जुगुप्सा ह्रीरकर्मसु ॥४०॥

40. Fortune is my Divine State. The best profit is devotion to Me. Learning is the destruction of the idea of multiplicity in the Self. Shyness is abhorrence of evil deeds.

श्रीर्गुणा नैरपेक्षयाद्याः सुखं दुःखसुखात्ययः ।

दुःखं कामसुखापेक्षा परिडतो बन्धमोक्षवित् ॥४१॥

41. Beauty consists in virtues such as a spirit of independence. Happiness is the transcending of pleasure and pain. Misery is the hankering after sense-pleasures. A scholar is one who can distinguish between bondage and liberation.

मूर्खो देहाद्यहंबुद्धिः पन्था मन्निगमः स्मृतः ।

उत्पथश्चित्तविक्षेपः स्वर्गः सत्त्वगुणोदयः ॥४२॥

42. A fool is one who identifies oneself with the body, etc. The right way is that which leads to Me. The wrong way is that¹ which causes disturbance of the mind. Heaven is the rise of Sattva² in the mind.

[¹That &c.—i.e. seeking material prosperity.

²Sattva—blessed qualities.]

नरकस्तमउन्नाहो बन्धुर्गुरहं सखे ।

गृहं शरीरं मानुष्यं गुणाढ्यो ह्याढ्य उच्यते ॥४३॥

43. Hell is the rise of Tamas in the mind. The teacher, who is no other than Myself, is

the friend, O Uddhava. The human body is the home. He indeed is called rich who is rich in virtues.

दरिद्रो यस्त्वसंतुष्टः कृपणो योऽजितेन्द्रियः ।

गुणेष्वसक्तधीरीशो गुणसङ्गो विपर्ययः ॥४४॥

44. One who is discontented is poor. He who is not a master of his senses is mean. One who is not attached to sense-objects is lordly. One who is attached to sense-objects is the reverse¹ of him.

[¹*Reverse* : The Lord mentions only one opposite quality, as an illustration. The others are to be inferred.]

एत उद्धव ते प्रश्नाः सर्वे साधु निरूपिताः ।

किं वर्णितेन बहुना लक्षणं गुणदोषयोः ।

गुणदोषद्वशिर्दोषो गुणस्तूभयवर्जितः ॥४५॥

45. Here, O Uddhava, I have fully answered all your questions. Well, what is the use of dilating on the characteristics of merit and defect? Defect is distinguishing between merit and defect, and to be free from both is merit.

CHAPTER XV

उद्धव उवाच ।

विधिश्च प्रतिषेधश्च निगमो हीश्वरस्य ते ।
अवेक्षतेऽरविन्दाक्ष गुणं दोषं च कर्मणाम् ॥१॥
वर्णाश्रमविकल्पं च प्रतिलोमानुलोमजम् ।
द्रव्यदेशवयःकालान्स्वर्गं नरकमेव च ॥२॥

Uddhava said :

1-2. O lotus-eyed Lord, injunctions and prohibitions constitute Thy commandment, the Vedas, which adjudge the merits¹ and defects of work, of the various castes and orders of life, of the issues of Anuloma² and Pratiloma marriages, of substance, place, age and time, and of heaven and hell.

[The first five verses attempt a *prima facie* refutation of what has been said in the last verse of the preceding chapter, *viz.*, that one should make no distinction between the merits and defects of work.

¹*Merits &c.*—Certain kinds of work are higher and are to be preferred to other kinds which are lower.

Similarly with the other terms that follow. The phrase 'merits and defects' is to be repeated with each.

²*Anuloma* &c.—An *Anuloma* marriage is one in which the husband belongs to a higher caste and the wife to a lower caste. *Pratiloma* is the reverse of it.]

गुणदोषभिदा दृष्टिमन्तरेण वचस्तव ।

निःश्रेयसं कथं नृणां निषेधविधिलक्षणम् ॥३॥

3. How can Thy utterances¹ consisting of injunctions and prohibitions conduce to the liberation of men without² observing the distinction between merits and defects ?

[¹*Utterances*—the Vedas.

²*Without* &c.—For it is by shunning the lower and adhering to the higher courses of action that progress is possible.]

पितृदेवमनुष्याणां वेदश्चक्षुस्तवेश्वर ।

श्रेयस्त्वनुपलब्धेऽर्थे साध्यसाधनयोरपि ॥४॥

4. O Lord, the Vedas uttered by thee are the highest source of illumination for the manes, the gods and men, regarding things unseen¹ as well as means² and ends.

[¹*Unseen*—such as liberation and heaven, etc.

²*Means* &c.—which is which.]

गुणदोषभिदादृष्टिर्निगमात्ते न हि स्वतः ।

निगमेनापवादश्च मिदाया इति ह भ्रमः ॥५॥

5. The distinction between merits and defects is to be observed through Thy commandment, the Vedas, and not according to the promptings of nature. Here is again Thy commandment¹ which refutes the idea of distinction. This is exceedingly puzzling.²

[¹*Commandment*—uttered at the end of the preceding chapter.

²*Puzzling*—So kindly enlighten me on the point.]

श्रीभगवानुवाच ।

योगास्त्रयो मया प्रोक्ता नृणां श्रेयोविधित्सया ।

ज्ञानं कर्म च भक्तिश्च नोपायोऽन्योऽस्ति कुत्रचित् ॥६॥

The Lord said :

6. With a view to effect the liberation of men I have inculcated¹ three Yogas or methods, *viz.*, those of Knowledge, Work and Devotion. There is no other² means anywhere.

[He first deals with the three Yogas in order to show that the apparent contradiction is to be solved by a reference to the qualification of the aspirant. During the period of striving there is all that distinction, but after realisation there is none.

¹*Inculcated*—in the sections dealing with Brahman, ritual and the gods respectively.

²*No other &c.*—such as work done with a selfish motive.]

निर्विण्णानां ज्ञानयोगो न्यासिनामिह कर्मसु ।
 तेष्वनिर्विण्णचित्तानां कर्मयोगस्तु कामिनाम् ॥७॥
 यद्वृच्छया मत्कथादौ जातश्रद्धस्तु यः पुमान् ।
 न निर्विण्णो नातिसक्तो भक्तियोगोऽस्य सिद्धिदः ॥८॥

7-8. Of these the path of Knowledge is for those who have got disgusted with work¹ and have renounced it ; for those who have not been disgusted with it and desire its fruits, there is the path of Work ; but, for the man who somehow² has got a veneration for tales about Me and such other things, and who is neither disgusted with nor grossly attached to work, the path of Devotion³ is successful.

[¹Work—knowing it is fraught with evil.

²Somehow—by a rare stroke of good fortune.

³Devotion—So this is intermediate between the other two.]

तावत्कर्माणि कुर्वीत न निर्विद्येत यावता ।
 मत्कथाश्रवणादौ वा श्रद्धा यावन्न जायते ॥९॥

9. One should perform work¹ until one has got disgusted² with it, or until one has developed a veneration³ for listening to tales about Me and that kind of thing.

[Verses 9-17 treat of Karma-Yoga as being the first step.

¹*Work*—obligatory and occasional.

²*Disgusted &c.*—Then he is qualified for Jnana-Yoga.

³*Veneration &c.*—Then he can take up Bhakti-Yoga.]

स्वधर्मस्थो यजन्यज्ञैरनाशीःकाम उद्धव ।

न याति स्वर्गनरकौ यद्यन्यन्न समाचरेत् ॥१०॥

10. O Uddhava, a man discharging his own duties and performing sacrifices without any desire for results, goes neither to heaven¹ nor to hell,² unless he practises evil.

[Verses 10 and 11 show how the Karma-Yogin can rise to the level of a Jnana-Yogin or Bhakti-Yogin.

¹*Heaven*—Because he does not want it.

²*Hell*—Because he has been doing his duties and avoiding evil.]

अस्मिँल्लोके वर्तमानः स्वधर्मस्थोऽनघः शुचिः ।

ज्ञानं विशुद्धमाप्नोति मद्भक्तिं वा यद्वृच्छया ॥११॥

11. Such a man, becoming sinless and pure, attains to pure knowledge, or perchance devotion to Me,—remaining in this very world.

स्वर्गिणोऽप्येतमिच्छन्ति लोकं निरयिणस्तथा ।

साधकं ज्ञानभक्तिभ्यामुभयं तदसाधकम् ॥१२॥

12. Even the dwellers of heaven as well as of hell desire this world, which is conducive to knowledge¹ and devotion. But the other two² do not serve this purpose.

[The human body is praised in verses 12-17.

¹*Knowledge &c.*—The fifth case in the text stands for the sixth case.

²*Other two*—heaven and hell. The former having too much of pleasure and the latter too much of pain, seldom incline the mind to higher things.]

न नरः स्वर्गतिं कांक्षेन्नारकीं वा विचक्षणः ।

नेमं लोकं च कांक्षेत देहावेशात्प्रमाद्यति ॥१३॥

13. The wise man should seek neither¹ heaven nor hell, nor desire to return to this world, for he comes under delusion through attachment to the body.

[¹*Neither &c.*—Because both are lower.]

एतद्विद्वान्पुरा मृत्योरभवाय घटेत सः ।

अप्रमत्त इदं ज्ञात्वा मर्त्यमप्यर्थसिद्धिदम् ॥१४॥

14. Conscious of this fact, he should be alert and struggle for liberation before death comes on, knowing that the body, even though mortal, can help him to attain his goal.

छिद्यमानं यमैरेतैः कृतनीडं वनस्पतिम् ।

खगः स्वकेतमुत्सृज्य क्षेमं याति ह्यलम्पटः ॥१५॥

15. Seeing that the tree on which it built its nest is being felled by cruel hands, the bird

giving up attachment leaves its home and attains¹ to well-being.

[¹Attains &c.—is saved.]

अहोरात्रैश्छिद्यमानं बुद्धायुर्मयवेपथुः ।

मुक्तसङ्ग परं बुद्धा निरीह उपशाम्यति ॥१६॥

16. Similarly, knowing that his span of life is being cut short by the rotation of days and nights, the wise man trembles in fear, and giving up all attachment realises the Supreme Being. Then he is free from activity¹ and is at peace.

[¹Activity—for his own sake.]

नृदेहमाद्यं सुलभं सुदुर्लभं

प्लवं सुकल्पं गुरुकर्णधारम् ।

मयानुकूलेन नभस्वतेरितं

पुमान्भवाब्धिं न तरेत्स आत्महा ॥१७॥

17. Getting the first and foremost requisite, viz., a human body, which is like a strong boat—so difficult to secure, yet within¹ easy reach—with the Teacher² as its helmsman, and propelled by Me³ as by a favourable wind,—with such means as these, the man who does not strive to cross the ocean of Samsara,⁴ is verily a suicide.

[¹*Within* &c.—by a rare piece of good-luck.

²*Teacher*—whom one has but to approach.

³*Me*—as soon as I am prayed to.

⁴*Samsara*—rotation of birth and death.]

यदारम्भेषु निर्विण्णो विरक्तः संयतेन्द्रियः ।

अभ्यासेनात्मनो योगी धारयेदचलं मनः ॥१८॥

18. When he has got disgusted with undertakings and is averse to their results, the Yogi, with his senses under control, should hold the mind steady by the practice of meditation on the Atman.

[Verses 18-26 deal with Jnana-Yoga and its preliminary steps.]

धार्यमाणं मनो यर्हि भ्राम्यदाश्वनवस्थितम् ।

अतन्द्रितोऽनुरोधेन मार्गेणात्मवशं नयेत् ॥१९॥

19. When the mind, in the act of being concentrated, begins immediately to wander and is unsteady, then being alert he should bring it within his control by following¹ a conciliatory way.

[¹*Following* &c.—allowing some concessions to its weaknesses.]

मनोगतिं न विसृजेज्जितप्राणो जितेन्द्रियः ।

सत्त्वसंपन्नया बुद्ध्या मन आत्मवशं नयेत् ॥२०॥

20. He should not lose¹ sight of the course of his mind, but holding his Prana and sense-organs in subjugation, he should bring the mind under his control by means of an intellect charged with Sattva.

[¹Not lose &c.—not allow it to drift altogether.]

एष वै परमो योगो मनसः संग्रहः स्मृतः ।

हृदयज्ञत्वमन्विच्छन्दस्यस्येवार्वतो मुहुः ॥२१॥

21. This sort of control of the mind is spoken of¹ as the highest Yoga,—like² the control of an unruly horse with a view to make him conform to his rider's wishes at every step.

[¹Spoken of &c.—i.e. by way of compliment, since it leads to that.

²Like &c.—As the breaker of a horse has to run some distance with the animal, holding however the reins tight in his hands, so the Yogi in certain cases should allow the mind to wander a little, keeping a strict watch on its movements, and then little by little gain mastery over it.]

सांख्येन सर्वभावानां प्रतिलोमानुलोमतः ।

भवाप्ययावनुध्यायेन्मनो यावत्प्रसीदति ॥२२॥

22. One should reflect through discrimination on the origin and dissolution of all things¹ in their backward² and forward order, till the mind is at rest.

[Slokas 22-25 set forth the method of bringing under complete control the partially controlled mind.

¹*All things*—from the subtlest to the grossest manifestations.

²*Backward &c.*—tracing them successively to their ultimate cause, Prakriti, and again reversing the process.]

निर्विण्णस्य विरक्तस्य पुरुषस्योक्तवेदिनः ।

मनस्त्यजति दौरात्म्यं चिन्तितस्यानुचिन्तया ॥२३॥

23. The mind of a man who is disgusted with the world, is possessed of dispassion, and has understood the teachings of his Guru, gives up its wickedness¹ by repeatedly reflecting on them.

[¹*Wickedness* : A literal interpretation would yield the meaning, 'identification with things other than the Self, such as the body, etc.']

यमादिभिर्योगपथैरान्वीक्ष्यया च विद्यया ।

ममार्चोपासनाभिर्वा नान्यैर्योग्यं सरेन्मनः ॥२४॥

24. The mind should think of the Paramatman with whom union is sought, through the path of Yoga comprising Yama, etc., or through logical analysis,¹ or through the worship and meditation, etc., of Me,—but by no other means.

[¹*Logical analysis* : Reflecting on the true meaning of *Tat-tvam-asi* or 'Thou art That,' by eliminating respectively the ideas of Isvara and Jiva from the first

two words, and arriving at the identity of both in Brahman which is their substratum.]

यदि कुर्यात्प्रमादेन योगी कर्म विगर्हितम् ।

योगेनैव दहेदहो नान्यत्तत्र कदाचन ॥२५॥

25. If through inadvertence the Yogi does some culpable deed, he should burn the sin thereof through Yoga¹ alone. There is no other² way.

[¹*Yoga*—the practice of Jnanam. This implies also the taking of the Lord's name and such other means in the case of the Bhakti-Yogin.

²*No other way*—such as expiation.]

स्वे स्वेऽधिकारे या निष्ठा स गुणः परिकीर्तितः ।

कर्मणां जात्यशुद्धानामनेन नियमः कृतः ।

गुणदोषविधानेन सङ्गानां त्याजनेच्छया ॥२६॥

26. The steadfastness¹ to the duties of one's own sphere is considered as merit. By the declaration² of their merits and defects, a restriction³ is made with regard to actions, which are impure in their very nature, in order to remove people's attachment to them.

[¹*Steadfastness* &c.—This explains why his sins would be burnt without the help of expiation, which is meant for those who work for selfish ends.

²*Declaration* &c.—enjoining some and prohibiting others. See Verse 1.

¹*Restriction &c.*—So that man's natural tendency for work—which is the root of all mischief—may be gradually controlled and finally overcome.]

जातश्रद्धो मत्कथासु निर्विण्णः सर्वकर्मसु ।

वेद दुःखात्मकान्कामान्परित्यागेऽप्यनीश्वरः ॥२७॥

ततो भजेत मां प्रीतः श्रद्धालुर्दृढनिश्चयः ।

जुषमाणश्च तान्कामान्दुःखोदकांश्च गर्हयन् ॥२८॥

27-28. Should a man who has got faith in tales about Me and is disgusted with all kinds of work,¹ know desires to be full of misery and yet fail to give them up, then this man of faith, with firm conviction,² should cheerfully worship Me, as he goes on satisfying those desires fraught with painful consequences,—condemning³ them all the while.

[Bhakti-Yoga is described in verses 27-35.

¹*Work*—but not with their fruits.

²*Conviction*—that devotion alone will achieve everything.

³*Condemning &c.*—This discrimination gradually weans the mind from such desires, when devotion does its full work.]

प्रोक्तेन भक्तियोगेन भजतो माऽसकृन्मुनेः ।

कामा हृदय्या नश्यन्ति सर्वे मयि हृदि स्थिते ॥२९॥

29. If a meditative man constantly worships

Me through the path of devotion mentioned above,¹ all the desires of his heart are destroyed, for I² reside in his heart.

[The method of worship and its effect are set forth in this and the next verse.

¹Above—e.g. in verses 20-23 of the preceding chapter.

²For I &c.—And the two cannot live together, like light and darkness.]

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि मयि दृष्टेऽखिलात्मनि ॥३०॥

30. When he sees Me, the Self of all, the knot¹ of his heart breaks to pieces, all his doubts are dispelled, and his Karma² is destroyed.

[A close reproduction of Mundaka H. ii. 8.

¹Knot &c.—i. e. egoism.

²Karma—the resultant of past works stored as tendencies in the mind. Of these tendencies some are very strong and work themselves out in this birth. They are called *prārabdha* (the commenced). Others, forming by far the greater portion, are comparatively feeble in strength. These are destroyed on the dawning of realisation. But not the former, which persist till the fall of the body. A special name, viz., *āgāmi* or the forthcoming, is given to those works which a man does after the attainment of realisation. But these cannot bind him any more. For a discussion on the subject *vide* the *Brahma-Sutras* IV. i. 13-15.]

तस्मान्मद्भक्तियुक्तस्य योगिनो वै मदात्मनः ।

न ज्ञानं न च वैराग्यं प्रायः श्रेयो भवेदिह ॥३१॥

31. Hence the practice of knowledge or dispassion is scarcely of any use to the Yogi who is devoted to Me and has his mind centred in me.

[Devotion is extolled in verses 31-33.]

यत्कर्मभिर्यत्तपसा ज्ञानवैराग्यतश्च यत् ।

योगेन दानधर्मेण श्रेयोभिरित्तरैरपि ॥३२॥

सर्वं मद्भक्तियोगेन भङ्गको लभतेऽञ्जसा ।

स्वर्गापवर्गं मद्भाम कथंचिद्यदि वाञ्छति ॥३३॥

32-33. Whatever is acquired through works, austerities, knowledge, dispassion, Yoga, or charity, or through any other means of well-being, My devotee easily attains to it all through devotion to Me,—aye, even heaven, or liberation, or My abode, should he care to have it.

न किञ्चित्साधवो धीरा भक्ता ह्येकान्तिनो मम ।

वाञ्छन्त्यपि मया दत्तं कैवल्यमपुनर्भवम् ॥३४॥

34. Those saintly persons who are of a steady mind and are devoted exclusively to Me, never desire absolute¹ independence, even if I offer it to them.

[¹Absolute—literally, free from birth.]

नैरपेक्ष्यं परं प्राप्नुर्निःश्रेयसमनल्पकम् ।

तस्मान्निराशिषो भक्तिर्निरपेक्षस्य मे भवेत् ॥३५॥

35. Caring for nothing has been called the highest and the fullest well-being. Therefore the man who has no desires and cares for naught attains devotion to Me.

न मय्येकान्तभक्तानां गुणदोषोद्भवा गुणाः ।

साधूनां समचित्तानां बुद्धेः परमुपेयुषाम् ॥३६॥

36. Merits¹ and defects arising from the performance of acts enjoined and prohibited, do not affect those saints who are exclusively devoted to Me, who are of an even mind, and who have realised the Being² who is beyond the intellect.

[¹Merits &c.—For the idea compare Taittiriya Upa. II. ix. I and Brihadaranyaka Upa. IV. iv. 23.

²Being &c.—viz., the Paramatman.]

एवमेतन्मयादिष्टाननुतिष्ठन्ति मे पथः ।

क्षेमं विन्दन्ति मत्स्थानं यद्ब्रह्म परमं विदुः ॥३७॥

37. Those who thus practise these means¹ to My attainment, which I have just taught, attain to My abode, which is all bliss, and also realise the Supreme Brahman,

[¹Means &c.—viz., the three Yogas.]

CHAPTER XVI

श्रीभगवानुवाच ।

य एतान्मत्पथो हित्वा भक्तिज्ञानक्रियात्मकान् ।

श्रुद्धान्कामांश्चलैः प्राणैर्दुषन्तः संसरन्ति ते ॥१॥

The Lord said :

1. Those¹ who discarding these three ways of devotion, knowledge and work taught by Me, feed through their restless organs their petty desires, pass on from birth to death.

[¹Those &c.—This is a class of utterly selfish people who are distinct from both men of realisation and the seekers after truth described in the preceding chapter.]

स्वे स्वेऽधिकारे या निष्ठा स गुणः परिकीर्तितः ।

विपर्ययस्तु दोषः स्यादुभयोरेष निश्चयः ॥२॥

2. The steadfastness¹ to the duties of one's particular sphere is described as merit, and the reverse is defect. This is the criterion about them.

[¹Steadfastness &c.—i.e. no action is by itself right or wrong.]

शुद्धशुद्धी विधीयेते समानेष्वपि वस्तुषु ।

द्रव्यस्य विविक्तिसार्थं गुणदोषौ शुभाशुभौ ॥३॥

3. With a view to test¹ the fitness of things, purity and impurity, merit and defect, as well as conduciveness to well-being and its opposite are enjoined even with regard to things² of the same group, for the sake of piety,³ of practice,⁴ and of the maintenance⁵ of life respectively.

[¹*Test &c.*—so as to put a check on man's natural proneness to them.

²*Things &c.*—*viz.*, place, time, things, agent; Mantra and action, dealt with later.

³*Piety &c.*—*e.g.* pure things conduce to piety (by which formal religion is meant), and impure things to its opposite.

⁴*Practice &c.*—In the absence of specific declarations, what great personages do is also right, and the reverse is wrong.

⁵*Maintenance &c.*—One may have just as much of even a questionable thing as will save one's life, but no more.]

धर्मार्थं व्यवहारार्थं यात्रार्थमिति चानघ ।

दर्शितोऽयं मयाऽऽचारो धर्ममुद्रहतां धुरम् ॥४॥

4. O sinless one, for those¹ to whom piety is but a burden, I² have laid down the above rule of conduct.

[¹*Those &c.*—*i.e.* grossly selfish people,

²*I &c.*—as Manu and other law-givers.]

भूम्यम्बान्यनिलाकाशा भूतानां पञ्च धातवः ।

आब्रह्मस्यवरादीनां शरीरा आत्मसंयुताः ॥५॥

5. Earth, water, fire, air and ether are the five common factors of the bodies of all beings from Brahmâ down to a tree, etc., and they are equally connected with a soul.¹

[¹Soul—So from both standpoints they are alike.]

वेदेन नामरूपाणि विषमाणि समेष्वपि ।

धातुषूद्धव कल्प्यन्त एतेषां स्वार्थसिद्धये ॥६॥

6. O Uddhava, though their bodies are thus similar, yet for their¹ own good the Vedas have fashioned diverse names and forms for them.

[¹Their &c.—in order that they may attain the end of their life by regulating their propensities.]

देशकालादिभावानां वस्तुनां मम सत्तम ।

गुणदोषौ विधीयेते नियमार्थं हि कर्मणाम् ॥७॥

7. O best of men, with a view to circumscribe work I enjoin merits and defects regarding things in accordance with the exigencies of place,¹ time, etc.

[¹Place &c.—See note 2 on verse 3.]

अकृष्णसारो देशानामब्रह्मण्योऽशुचिर्भवेत् ।

कृष्णसारोऽप्यसौवीरकीकटासंस्कृतेरिणम् ॥८॥

8. Of lands those that are devoid of spotted antelopes and where, in particular, devotion to Brahmanas is absent, should be considered impure. And even if they are rich in antelopes, tracts designated as Kikata¹ and those that are not swept, or are barren, should be regarded as impure, unless² there be worthy people in them.

[The purity or impurity of the six items is set forth in verses 8-15, as helping piety.

¹Kikata—Probably Behar, the lower part of East Bengal and the northern portion of the Madras Presidency.

²Unless &c.—This in any case is the chief determining factor.]

कर्मण्यो गुणवान्कालो द्रव्यतः स्वत एव वा ।

यतो निवर्तते कर्म स दोषोऽकर्मकः स्मृतः ॥६॥

9. That time is efficacious which owing to the abundance of requisite materials, or through inherent properties of its own, is conducive to any particular work ; while that in which work stops¹ or is prohibited² is considered unfit.

[¹Stops—owing to the scarcity of materials, or for political unrest, etc.

²Prohibited—by the scriptures. For example, those attending a birth or death in the family.]

द्रव्यस्य शुद्धयशुद्धी च द्रव्येण वचनेन च ।

संस्कारेणाथ कालेन महत्त्वाल्पतयाऽथवा ॥१०॥

शक्त्याशक्त्याऽथवा बुद्ध्या समृद्ध्या च यदात्मने ।

अथ कुर्वन्ति हि यथा देशावस्थानुसारतः ॥११॥

10-11. The purity or impurity of a thing is determined by other things,¹ by the verdict of competent persons, by specific acts, by durations of time,² by its greatness³ or smallness, by strength⁴ or infirmity, by knowledge,⁵ and by affluence⁶ or otherwise. They bring demerit on a person according to place and circumstances.

[The purity or impurity of 'things' (the third item) is described in verses 10-13.

¹*Things*—coming in contact with it.

²*Time*—e.g. rain-water collected in a tank is considered pure after the lapse of ten days. Food, on the contrary, loses its value on being stale.

³*Greatness &c.*—e.g. a jar of water is easily defiled, but not a tank.

⁴*Strength &c.*—Infirm people are generally made certain allowances over the able-bodied ones.

⁵*Knowledge*—e.g. if a man comes to know of the birth of his son within ten days, he comes under the usual ban of uncleanness, but not after that period.

⁶*Affluence &c.*—e.g. wearing tattered clothes will be wrong for a rich man, but not for a poor man.

⁷*According &c.*—e.g. under normal conditions. In exceptional circumstances the strictures should be relaxed.]

धान्यदार्वास्थितन्तूनां रसतैजसवर्मणाम् ।

कालत्रायप्रमृत्तोयः पार्थिवानां युतायुतेः ॥१२॥

12. The purity of corn, wood, bone,¹ textiles, liquids, metallic wares, skins and earthen things² is effected, as the case may be, by time, air, fire, earth and water, either singly or in combination.

[¹*Bone*—such as ivory.

²*Earthen things*—including unmetalled roads, mud, etc.]

अमेध्यलितं यद्येन गन्धं लेपं व्यपोहति ।

भजते प्रकृतिं तस्य तच्छौचं तावदिष्यते ॥१३॥

13. That through which a thing coated with some impure stuff gives up its foreign smell and coating and returns to its natural state, is considered a purifying agency for that thing, and should be made use of till the desired result is produced.

[¹*That &c.*—Different means should be adopted according as it is made of wood, or metal, or cloth, etc.]

ज्ञानदानतपोऽवस्थावीर्यसंस्कारकर्मभिः ।

मत्स्मृत्या चात्मना शौचं शुद्धः कर्माचरेद्भिजः ॥१४॥

14. Ablution, charity, austerities, ceremonies¹ and observances² performed according to stages of life and strength, and remembrance of Me, serve to purify a person. Thus purified, a twice-born³ should perform religious acts.

[The means of purification for the agent are being described.]

¹*Ceremonies*—such as the investiture with the holy thread.

²*Observances*—such as evening prayers and meditation.

³*Twice-born*—here including the Sudra also.]

मन्त्रस्य च परिज्ञानं कर्मशुद्धिर्मदर्पणम् ।

धर्मः संपद्यते षड्भिरधर्मस्तु विपर्ययः ॥१५॥

15. The purity of a Mantra consists in its being duly understood¹ ; that of work in being offered unto Me. The purity of the above six factors leads to piety, and the reverse of it to impiety.

[¹*Understood*—from a qualified teacher.]

क्वचिद्गुणोऽपि दोषः स्याद्दोषोऽपि विधिना गुणः ।

गुणदोषार्थनियमस्तद्विदामेव बाधते ॥१६॥

16. Sometimes a merit even turns into demerit, and a demerit into merit by virtue of an injunction. Thus the regulation with regard to merit and demerit merely annuls their distinction.

समानकर्माचरणं पतितानां न पातकम् ।

औत्पत्तिको गुणः सङ्गो न शयानः पतत्यधः ॥१७॥

17. The doing of the identical deed¹ is no sin in the case of those already much too degraded ; while association with the opposite sex is

allowable to those² to whom it is in order. A man already lying low on the ground can no more fall.

[¹Deed—i.e. evil deed.

²Those &c.—i.e. householders only.]

यतो यतो निवर्तेत विमुच्येत ततस्ततः ।

एष धर्मो नृणां क्षेमः शोकमोहभयापहः ॥१८॥

18. From whatever¹ one abstains, one gets rid of that. This is the righteous conduct that leads to the well-being of men and removes their grief, infatuation and fear.

[¹Whatever &c.—Hence the scriptures only advise the restricted exercise of our lower tendencies with a view to get rid of them finally.]

विषयेषु गुणाध्यासात्पुंसः सङ्गस्ततो भवेत् ।

सङ्गात्तत्र भवेत्कामः कामादेव कलिर्नृणाम् ॥१९॥

19. By ascribing¹ worth to sense-objects a man comes to be attached to them ; from attachment arises the desire for them ; and desire leads to dispute among men.

[The path of enjoyment is condemned in Slokas 19-22. Compare Gita II. 62-63.

¹Ascribing &c.—fancying it where there is none. The real source of Bliss is the Atman.]

कलेर्दुर्विषहः क्रोधस्तमस्तमनुवर्तते ।

तमसा ग्रस्यते पुंसश्चेतना व्यापिनी द्रुतम् ॥२०॥

20. Dispute engenders vehement anger, which is followed by infatuation. Infatuation quickly overpowers his hitherto abiding consciousness of right and wrong.

तया विरहितः साधो जन्तुः शून्याय कल्पते ।

ततोऽस्य स्वार्थविघ्नं शो मूर्छितस्य मृतस्य च ॥२१॥

21. O noble soul, when a man is deprived of this consciousness, he becomes almost a zero. Like a man in stupor or half-dead, he then misses the end of his life.

विषयाभिनिवेशेन नात्मानं वेद नापरम् ।

वृक्षजीविकया जीवन्व्यर्थं भस्त्रेव यः श्वसन् ॥२२॥

22. Engrossed in sense-objects, he knows neither himself nor the Supreme Self, but vainly lives a vegetative life and breathes but like a pair of bellows.

फलश्रुतिरियं नृणां न श्रेयो रोचनं परम् ।

श्रेयोविवक्षया प्रोक्तं यथा भैषज्यरोचनम् ॥२३॥

23. The Vedic passages treating of fruits of work¹ do not set forth the highest well-being of men, but are mere inducements²—like those for

taking a medicine—spoken with a view to lead people to their highest good.

[¹Work —i.e. work done with selfish motives.

²*Inducements &c.*—As a child is induced to take a bitter medicine by promises of candy, and obtains as a result much more than the candy, viz., recovery from his illness, so people are led by means of these tempting prospects to Self-realisation which confers liberation. |

उत्पत्यैव हि कामेषु प्राणेषु खजनेषु च ।
असक्तमनसो मर्त्या आत्मनोऽनर्थहेतुषु ॥२४॥

24. Men are from their very birth attached to sense-objects, to things affecting their physical welfare, and to their relatives,—all of which are but sources of danger to them.

न तानविदुषः स्वार्थं भ्राम्यतो वृजिनाध्वनि ।
कथं युञ्ज्यात्पुनस्तेषु तांस्तमो विशतो बुधः ॥२५॥

25. How can the all-knowing Vedas again recommend sense-enjoyments to people who, ignorant of their true well-being, wander in the paths of enjoyment, only to enter into deeper gloom,¹ and who submit² to the guidance of the Vedas themselves ?

[¹*Deeper gloom*—as they more and more lose sight of the ideal.

²*Submit &c.*—who believe in the portion of the Vedas

dealing with work and cite it as the basis of their conduct.]

एवं व्यवसितं केचिदविज्ञाय कुबुद्धयः ।

फलश्रुतिं कुसुमितां न वेदज्ञा वदन्ति हि ॥२६॥

26. Certain fools,¹ not knowing this trend of the Vedas, speak of the flowery descriptions in them of the fruits of work as all in all. But the real knowers² of the Vedas do not say like that.

[¹*Fools &c.*—A fling at the Mimamsaka school who advocate work.

²*Real knowers*—like Vyasa and others.]

कामिनः कृपणा लुब्धाः पुष्पेषु फलबुद्धयः ।

अग्निमुग्धा धूमतान्ताः स्वं लोकं न विदन्ति ते ॥२७॥

27. People hankering after desires, mean-spirited and avaricious, who mistake flowers¹ for fruits, are deluded² by work performed with the help of fire, which but leads to the Path of Smoke,³—and never know the truth of their Self.

[¹*Flowers &c.*—passing states for the abiding Reality.

²*Deluded &c.*—A reproduction of the Sruti passage : “Some departing from this world realise their identity with the Self, while others do not know the truth of their Self, being deluded by work,” etc.

³*Path of Smoke*—the Pitriyâna, leading to the lunar sphere, whence at the completion of their term of enjoyment they are reborn on earth.]

न ते मामङ्ग जानन्ति हृदिष्यं य इदं यतः ।

उक्थशस्त्रा ह्यसुतृपो यथा नीहारचक्षुषः ॥२८॥

28. My friend, though I am in their heart and am the cause of the universe, yet they do not know Me, because¹ they only talk of work and seek to satisfy their senses,—as is the case with those who have been blinded² by a fog.

[¹Because &c.—An echo of a well-known verse from the Samhita.]

²Blinded—i.e. for the time being.]

ते मे मतमविज्ञाय परोक्षं विषयात्मकाः ।

हिंसायां यदि रागः स्याद्यज्ञ एव न चोदना ॥२९॥

हिंसाविहारा ह्यालब्धैः पशुभिः स्वसुखेच्छया ।

यजन्ते देवता यज्ञैः पितृभूतपतीन्खलाः ॥३०॥

29-30. These cruel people addicted to the senses, not knowing My covert import that if one has a natural craving for killing animals, then one may satisfy it only in sacrifices, and that it is never an injunction,—revel in such killing and for their own pleasure worship the gods, the manes and the leaders of ghosts by means of animals slaughtered in sacrifices.

[¹That if &c.—that these are merely permissive measures and are not to be confounded with obligatory duties.]

स्वप्नोपमममुं लोकमसन्तं श्रवणप्रियम् ।

आशिषो हृदि सङ्कल्प्य त्यजन्त्यर्थान्यथा वणिक् ॥३१॥

31. Imagining in their heart a future world,¹ which is dream-like, unreal and agreeable to the ear only, they spend their money (in sacrifices) like² a trader.

[¹World—as a place of intense enjoyment. See verse 33.]

²Like &c.—As a trader stakes his capital on a perilous venture and loses it.]

रजःसत्त्वतमोनिष्ठा रजःसत्त्वतमोजुषः ।

उपासत इन्द्रमुष्यान्देवादीन् न यथैव माम् ॥३२॥

32. Attached to Rajas, Sattva and Tamas, they worship not Me,¹ but the gods, etc., who have Indra for their chief and are concerned with Rajas, Sattva and Tamas,—and even that not in the right way.

[¹Me—who am beyond the three Gunas.]

²Not &c.—The right way of worshipping the gods would be to think of them as manifestations of the Lord.]

इष्ट्वेह देवता यज्ञैर्गत्वा रंस्यामहे दिवि ।

तस्यान्त इह भूयास्स महाशाला महाकुलाः ॥३३॥

33. (They think :) Worshipping the gods here through sacrifices we shall go to heaven and enjoy there, at the end of which¹ we shall (again)

be born here in noble families with large mansions.

[¹*Which*—period of enjoyment.]

एवं पुष्पितया वाचा व्याक्षिप्तमनसां नृणाम् ।

मानिनाञ्चातिलुब्धानां मद्गतापि न रोचते ॥३४॥

34. These men, who with their minds thus upset by the flowery statements in the scriptures, are vain and exceedingly greedy, never like¹ even a reference to Me.

[¹*Never like &c.*—and are therefore degraded.]

वेदा ब्रह्मात्मविषयात्रिकाण्डविषया इमे ।

परोक्षवादा ऋषयः परोक्षं मम च प्रियम् ॥३५॥

35. The Vedas comprising three sections¹ (really) deal with the identity of Jiva and Brahman. But the Mantras are indirect in their import, and this indirectness I like.²

[¹*Three sections*—dealing respectively with ceremonials, the Brahman and the gods.

²*I like*—Because thus only pure souls who understand the true import give up ceremonials. If, instead, these had been openly denounced, all people who should rather pass through these lower stages would have been misled into renouncing work prematurely.]

शब्दब्रह्म सुदुर्बोधं प्राणेन्द्रियमनोमयम् ।

अनन्तपारं गम्भीरं दुर्विगाह्यं समुद्रवत् ॥३६॥

36. The manifestation¹ of Brahman as the Word, which is conditioned² by the Pranas, the mind and the organs, is most subtle,³ limitless, profound and unfathomable like the ocean.

[The elaborate theory of the origin of speech is introduced in Slokas 36-43 to indicate the abstruseness of the Vedas. No wonder, therefore, that even sages like Jaimini have got so confounded as to build their ritualistic philosophy out of the Vedas.

¹*Manifestation &c.*—The word Sabda-Brahma means the Vedas also as the most authoritative body of words.

²*Conditioned &c.*—Speech has a subtle and a gross form. The former again is subdivided into three stages of varying fineness, known as Parâ, Pasyanti and Madhyamâ. The first two are those manifested in the Pranas and the mind respectively, and the third is that stage which is about to issue through the vocal organs as articulate speech, which is the gross form of speech known as Vaikhari.

³*Subtle*—both as to nature, as described in the previous note, and as to import.]

मयोपबृंहितं भूम्ना ब्रह्मणानन्तशक्तिना ।

भूतेषु घोषरूपेण विसेषूर्णेव लक्ष्यते ॥३७॥

37. Strengthened by Me, the infinite Brahman, of limitless powers, it is noticed¹ as the *subtle* Om in beings, like the slender fibres in a lotus stalk.

[¹*Noticed*—by the penetrative insight of the Yogis only.]

यथोर्णनाभिर्हृदयादूर्णमुद्गमते मुखात् ।

आकाशाद्घोषवान् प्राणो मनसा स्पर्शरूपिणा ॥३८॥

छन्दोमयोऽमृतमयः सहस्रपदवीं प्रभुः ।

ओङ्काराद्व्यञ्जितस्पर्शस्वरोष्मान्तस्थभूषिताम् ॥३९॥

विचित्रभाषाव्रितां छन्दोभिश्चतुस्तैः ।

अनन्तपारां बृहतीं सृजत्याक्षिपति स्वयम् ॥४०॥

38-40. As the spider projects its web from its heart through its mouth, so the immortal Lord Hiranyagarbha, the Cosmic Prana, whose form is the Vedas, projects out of the subtle Om from the space of his heart, through his mind which scans the entire alphabet, the infinite mass of words known as the Vedas. These issue in a thousand channels, are enriched with the consonants (classified² into the Sparsa, the Antastha and the Ushma group) and the vowels—all fashioned³ by the subtle Om. They are expressed in diverse forms of language, by means of metres with four additional letters in each succeeding variety. And Hiranyagarbha again winds⁴ all up.

[¹Out of &c.—first as Parâ (which is the same as the subtle Om), then as Pasyanti, and so on.

²Classified &c.—The twenty-five letters क to म comprise the Sparsa group, the next four the Antastha, and the last four the Ushma. The vowels are sixteen in number.

³*Fashioned &c.*—in conjunction with the different parts of the vocal system.

⁴*Winds &c.*—at the end of a cycle, as the spider also is believed to swallow its web.]

गायत्र्युष्णिगनुष्टुप् च बृहती पंक्तिरेव च ।

त्रिष्टुब्जगत्यतिच्छन्दो ह्यत्यष्ट्यतिजगद्विराद् ॥४१॥

41. (These are some of the metres :) *Gaya-tri*,¹ *Ushnik*, *Anushtup*, *Brihati*, *Pankti*, *Trish-tup*, *Jagati*, *Atijagati* (which belongs to a class known as *Atichchhandas*), *Atyashti*, and *Ativirat*.

[¹*Gayatri*—has twenty-four letters. Each of the succeeding varieties has four additional letters, up to *Atijagati*, which thus has fifty-two letters. Then the order breaks.]

किं विद्यते किमाचष्टे किमनूद्य विकल्पयेत् ।

इत्यस्या हृदयं लोके नान्यो मद्भेद कश्चन ॥४२॥

42. What the Vedas enjoin,¹ what they express,² and what they tentatively state³ merely to refute,—the secret of this none in the world knows except Myself.

[¹*Enjoin*—in the ritualistic section.

²*Express*—through the Mantras of the section dealing with the gods.

³*State &c.*—in the section treating of the highest knowledge.]

एतावान्सर्ववेदार्थः शब्द आख्याय मां भिदाम् ।

मायामात्रमनूयान्ते प्रतिषिध्य प्रसीदति ॥४३॥

43. Me¹ they enjoin, and Me² express, and what is stated therein only to be refuted is also I. This is the import of the entire Vedas. With Me as their substratum³ the Vedas tentatively state duality as an illusion, and refuting it at the end are satisfied.⁴

[¹Me &c.—as Yajna or sacrifice.

²And Me &c.—as the Antaryamin or Internal Ruler manifested through the gods.

³Substratum &c.—Just as the sap that is in a tiny seedling runs through the whole developed tree, so the import of the Om (*viz.*, the Supreme Lord) is also that of the entire Vedas.

⁴Are satisfied—finish their task.]

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CHAPTER XVII

उद्धव उवाच ।

कति तत्त्वानि विश्वेश संख्यातानृचषिभिः प्रभो ।

नवैकादशपञ्चत्रीण्यात्य त्वमिह शुश्रुम ॥१॥

Uddhava said :

1. How many¹ are the categories enumerated by the sages, O Lord of the Universe ? O Lord, regarding this I hear that Thou speakest of twenty-eight, divided into nine, eleven, five and three.

[¹How many &c.—He means, which enumeration is correct ?]

केचित्पञ्चविंशतिं प्राहुरपरे पञ्चविंशतिम् ।

सप्तैके नव षट् केचिच्चत्वार्यैकादशापरे ।

केचित्सप्तदश प्राहुः षोडशैके त्रयोदश ॥२॥

2. Some¹ speak of twenty-six, and others twenty-five ; some speak of seven, some nine, or six, or four, and others eleven ; some speak of seventeen, or sixteen, and some again thirteen.

[¹Some &c.—These will be touched on later.]

एतावत्त्वं हि संख्यानामृषयो यद्विवक्षया ।
गायन्ति पृथगायुष्मन्निदं नो वक्तुमर्हसि ॥३॥

3. Thou shouldst tell me, O Immortal One, the purpose which the sages have in view in thus differently enumerating them.

श्रीभगवानुवाच ।

युक्तं च सन्ति सर्वत्र भाषन्ते ब्राह्मणा यथा ।
मायां मदीयामुद्गृह्य वदतां किं नु दुर्घटम् ॥४॥

The Lord said :

4. Howsoever the sages may speak, it is quite in order, for all the categories are included¹ in every enumeration. And what is impossible² for those who speak accepting My wonder-working Maya ?

[¹Included—tacitly or otherwise. The construction is highly elliptical.

²Impossible &c.—When plurality itself is an illusion, one may easily indulge in any sort of speculation about it.]

नैतदेवं यथाऽऽत्य त्वं यदहं वच्मि तत्तथा ।

एवं विवदतां हेतुं शक्त्यो मे दुरत्ययाः ॥५॥

5. "It is not as you put it, but it is as I put it,"—this sort of fighting over the issue is due to My powers, Sattva,¹ Rajas and Tamas, which are so difficult to get rid of.

[¹*Sattva* &c.—transformed as particular mental states.]

यासां व्यतीकरादासीद्विकल्पो वदतां पदम् ।

प्राप्ते शमदमेऽप्येति वादस्तमनु शाम्यति ॥६॥

6. It is the disturbance among these¹ that caused² the doubt which is the ground of contention among the disputants. This doubt vanishes when one attains calmness of mind and self-control, and after that dispute, too, is at an end.

[¹*These*—held in equilibrium in the Prakriti.

²*Caused* &c.—evolved the entire universe of mind and matter, including, of course, doubt.]

परस्परानुप्रवेशात्तत्त्वानां पुरुषर्षभ ।

पौर्वापर्यप्रसंख्यानं यथा वक्तुर्विवक्षितम् ॥७॥

7. O best of men, it is owing to their mutual interpenetration¹ that the categories are enumerated in a relation of cause and effect, according to the view of the particular exponent.

[¹*Interpenetration*—to be explained in the next verse.]

एकस्मिन्नपि दृश्यन्ते प्रविष्टानीतराणि च ।

पूर्वस्मिन्वा परस्मिन्वा तत्त्वे तत्त्वानि सर्वशः ॥८॥

8. In the same category, be it cause or effect, all the other categories are seen to be included.¹

[¹*Included*—The effects (the jar, etc.) are inherent in a subtle form in the cause (the clay), which, again, runs through the effects.]

पौर्वापर्यमतोऽमीषां प्रसंख्यानमभीप्सताम् ।

यथा विविक्तं यद्वक्तुं गृहीमो युक्तिसंभवात् ॥६॥

9. Therefore we accept as true the causal order and enumeration of the categories upheld by the different exponents, just as¹ their mouth utters them,—for there is reason behind them all.

[¹*Just as &c.*—The construction is again elliptical.]

अनाद्यविद्यायुक्तस्य पुरुषस्यात्मवेदनम् ।

स्वतो न संभवादन्यस्तत्त्वज्ञो ज्ञानदो भवेत् ॥१०॥

10. Some¹ hold : Since a man, under the grip of beginningless nescience, cannot realise his Self unaided, the Omniscient Giver of knowledge must be a different Being from him.

[Verses 10 and 11 show how, apart from the categories among which a causal relation subsists, and which, therefore, can be grouped variously, the question of identity or difference between God and the soul leads to two schools.

¹*Some*—the upholders of twenty-six categories.]

पुरुषेश्वरयोरत्र न वैलक्षण्यमण्वपि ।

तदन्यकल्पनापार्था ज्ञानं च प्रकृतेर्गुणः ॥११॥

11. On this point others¹ hold : There is not² the least difference between the soul and God. Therefore it is futile to make a distinction between them. And knowledge³ is but an attribute⁴ of the Prakriti.

[¹*Others*—those who are for twenty-five categories.

²*Not &c.*—Since both are Knowledge Absolute.

³*Knowledge &c.*—It cannot form a separate category to vitiate both the above enumerations.

⁴*Attribute &c.*—being the function of Sattva.]

प्रकृतिर्गुणसाम्यं वै प्रकृतेर्नात्मनो गुणाः ।

सत्त्वं रजस्तम इति स्थित्युत्पत्त्यन्तहेतवः ॥१२॥

12. The Prakriti is but the equilibrium of the Gunas, which are Sattva, Rajas and Tamas. These, leading respectively to the maintenance, origin and destruction of the world, belong to the Prakriti, and not to the Atman.

सत्त्वं ज्ञानं रजः कर्म तमोऽज्ञानमिहोच्यते ।

गुणव्यतिकरः कालः स्वभाव सूत्रमेव च ॥१३॥

13. Now, knowledge¹ is said to be the outcome of Sattva, activity, of Rajas, and ignorance, of Tamas. Time² is no other than God who causes the disturbance among the Gunas, and tendency is identical with the Cosmic Prana.³

[¹*Knowledge &c.*—So all these must, according to this school, come under the Prakriti.

²*Time &c.*—So neither it nor 'tendency' (the resultant impressions of work) can form separate categories.

³*Cosmic Prana*—the same as Cosmic Intelligence or Mahat.]

पुरुषः प्रकृतिर्व्यक्तमहंकारो नभोऽनिलः ।

ज्योतिरापः क्षितिरिति तत्त्वान्युक्तानि मे नव ॥१४॥

14. Purusha. Prakriti, Mahat, Egoism, ether, air, fire, water and earth—these are the nine categories enumerated by Me.

[The Lord enumerates the three Gunas apart from the Pakriti, because they come and go. He now proceeds to enumerate in verse 14-16 the other twenty-five categories which are common to both the schools referred to in verses 10 and 11.]

श्रोत्रं त्वग्दर्शनं घ्राणो जिह्वेति ज्ञानशक्तयः ।

वाक्पाण्युपस्थपाद्वङ्घ्रिः कर्मान्यङ्गोभयं मनः ॥१५॥

15. My friend, the ear, skin, eye, nose and palate are the five organs of knowledge ; the tongue, hand, leg, etc., are the organs of action ; and the mind is both.¹

[¹*Both*—organ of knowledge and action. These are the eleven categories referred to in verse 1.]

शब्दः स्पर्शो रसो गन्धो रूपं चेत्यर्थजातयः ।

गत्युक्त्यत्सर्गशिल्पानि कर्मायतनसिद्धयः ॥१६॥

16. Sound, touch, taste, smell and colour are the five sense-objects. Motion, speech, excretion and manual art are but the effects¹ of the organs of action.

[¹*Effects &c.*—hence not to be enumerated separately.]

सर्गादौ प्रकृतिर्ह्यस्य कार्यकारणरूपिणी ।

सत्त्वादिभिर्गुणैर्धत्ते पुरुषोऽव्यक्त ईक्षते ॥१७॥

17. In the projection,¹ etc., of this universe, the Prakriti, transformed into causes and effects,² assumes, through the Gunas such as the Sattva, etc., the conditions for such modification. But the Purusha, unmodified,³ merely looks on.

[¹*Projection &c.*—i. e. projection, continuity and dissolution.

²*Causes and effects* : The causes are—Mahat, egoism and the five subtle elements. The effects are—the five gross elements, the ten organs and the Manas or mind.

³*Unmodified &c.*—Hence it is distinct from the Prakriti.]

व्यक्तादयो विकुर्वाणा धातवः पुरुषेक्षया ।

लब्धवीर्याः सृजन्त्यण्डं संहताः प्रकृतेर्बलात् ॥१८॥

18. The component elements such as the Mahat, etc., while being transformed, are charged with power under the glance of the Purusha, and, supported by the Prakriti, combine¹ and form the universe.

[¹*Combine &c.*—Hence the universe can be grouped under those several categories]

सप्तैव धातव इति तत्रार्थाः पञ्च खादयः ।

ज्ञानमात्मोभयाधारस्ततो देहेन्द्रियासवः ॥१६॥

19. The view that the components are only seven in number, comprises the five elements such as ether,¹ etc., together with the Jiva, and the Supreme Self, which is the substratum of both subject and object. From these seven proceed² the body, the organs and the Pranas.

[¹*Ether &c.*—The five gross elements. The causes from Prakriti down to the subtle elements inhere in these.

²*Proceed &c.*—Hence the remaining sixteen categories are accounted for.]

षडित्यत्रापि भूतानि पञ्च षष्ठः परः पुमान् ।

तेर्युक्त आत्मसम्भूतैः सृष्ट्वेदं समुपाविशत् ॥२०॥

20. The view that there are six categories, comprises the five elements and the Supreme Self,¹ which makes up the sixth. The Supreme Self, being provided with the five elements, which have emanated out of It, has made all this² and entered into it.

[¹*Supreme Self*—which includes the Jiva of the previous enumeration.

²*All this*—the body and everything else.]

चत्वार्येवेति तत्रापि तेज आपोऽन्नमात्मनः ।

जातानि तैरिदं जातं जन्मावयविनः खलु ॥२१॥

21. In the view limiting the categories to four only, fire, water and earth, together with the Atman from which they have sprung, are meant. It is from these¹ that the origin of all effects has taken place.

[¹From these &c.—So they are all included in these four.]

संख्याने सप्तदशके भूतमात्रेन्द्रियाणि च ।

पञ्चपञ्चैकमनसा आत्मा सप्तदश स्मृतः ॥२२॥

22. In the enumeration of seventeen categories the gross elements, the subtle elements and the organs—five of each—together with the mind and the Atman constitute the seventeen.

तद्वत्षोडशसंख्याने आत्मैव मन उच्यते ।

भूतेन्द्रियाणि पञ्चैव मन आत्मा त्रयोदश ॥२३॥

23. Similarly, in the enumeration of sixteen categories the Atman¹ itself is taken as the mind. The five elements, the five organs, the mind and the twofold² Atman—these make up the thirteen categories.

[¹Atman &c.—as cogitating.

²Twofold &c.—as Jiva and Paramatman.]

एकादशत्वं आत्मासौ महाभूतेन्द्रियाणि च ।

अष्टौ प्रकृतयश्चैव पुरुषश्च नवेत्यथ ॥२४॥

24. In the enumeration of eleven categories this Atman, the five elements and the five organs are taken into consideration. While the eight causes¹ and the Purusha make up the nine categories.

[¹Eight causes—i. e. Prakriti, Mahat, egoism, and the five subtle elements.]

इति नानाप्रसंख्यानं तत्त्वानामृषिभिः कृतम् ।

सर्वं न्याय्यं युक्तिमत्त्वाद्विदुषां किमशोभनम् ॥२५॥

25. Thus the sages have made various enumerations of the categories. All of these, being reasonable, are apposite. What indeed is inappropriate for the learned ?

उद्धव उवाच ।

प्रकृतिः पूरुषश्चोभौ यद्यप्यात्मविलक्षणौ ।

अन्योन्यापाश्रयात्कृष्ण दृश्यते न मिदा तयोः ।

प्रकृतौ लक्ष्यते ह्यात्मा प्रकृतिश्च तथाऽऽत्मनि ॥२६॥

Uddhava said :

26. O Krishna, though the Prakriti and the Purusha are mutually distinct¹ by their very nature, yet their distinction is not perceived as

they are never found apart. The Atman, verily, is seen in the Prakriti,¹ and likewise the Prakriti in the Atman.

[¹*Distinct*—one being sentient and the other insentient.

²*Prakriti*—i. e. its effect, the body. They are mixed up and perceived as the "I".]

एवं मे पुण्डरीकाक्ष महान्तं संशयं हृदि ।

छेत्तुमर्हसि सर्वज्ञ वचोभिर्नयनैपुणैः ॥२७॥

27. O Lotus-eyed, Omniscient Lord, Thou shouldst dispel this great doubt in my heart with words skilled in reasoning.

त्वत्तो ज्ञानं हि जीवानां प्रमोषस्तेऽत्र शक्तिः ।

त्वमेव ह्यात्ममायाया गतिं वेत्थ न चापरः ॥२८॥

28. For it is from Thee that people get illumination, and through Thy Power¹ it is that they are robbed of it. Thou alone knowest the course of Thy inscrutable Power and none else.

[¹*Power*—Maya.]

श्रीभगवानुवाच ।

प्रकृतिः पुरुषश्चेति विकल्पः पुरुषर्षभ ।

एष वैकारिकः सर्गो गुणव्यतिकरात्मकः ॥२९॥

The Lord said :

29. O best of men, the Prakriti and the

Purusha are entirely distinct¹ entities. This projected universe is subject to modifications, for it has sprung from a disturbance among the Gunas.

[¹*Distinct*—This distinction is brought out first by describing the ever-changing nature of the Prakriti in this and the next two verses.]

ममाङ्ग माया गुणमय्यनेकधा
विकल्पबुद्धीश्च गुणैर्विधत्ते ।
वैकारिकस्त्रिविधोऽध्यात्ममेक-
मथाधिदैवमधिभूतमन्यत् ॥३०॥

30. My friend, My inscrutable Power, consisting of the Gunas, creates through these Gunas innumerable modifications and ideas relating thereto. Even though subject to all sorts of modifications, yet the universe is, broadly speaking, threefold¹—one pertaining to the body, another to the gods, and a third to the creatures.

[¹*Threefold*—This will be expanded in the next

द्रूपमाकं वपुरत्र रन्ध्रे
परस्परं सिध्यति यः स्वतः स्वे ।
आत्मा यदेवामपरो य आद्यः
स्वानुभूत्याखिलसिद्धसिद्धिः ।

एवं त्वगादि श्रवणादि चक्षु-

र्जिह्वादि नासादि च चित्तयुक्तम् ॥३१॥

31. The eye,¹ the form, and the solar rays penetrating the eye-ball—these depend² upon one another for their manifestation ; but the sun which is in the sky exists independently.³ Because the Atman⁴ is the primeval cause of these,⁵ It is distinct from them. By Its self-effulgence It is the Illuminer of all those that help to manifest one another. Similarly⁶ with reference to the skin, the ear, the eye, the tongue, the nose, and the mind, etc.

[¹*The eye &c.*—exemplifying respectively the three aspects spoken of in verse 30.

²*Depend &c.*—We see the form and infer the other two factors in its perception.

³*Independently*—It does not require any support and is not affected by the defects of the latter.

⁴*Atman &c.*—The distinctive character of the Purusha is being pointed out : It is the only unchanging Self-effulgent Principle.

⁵*These*—three divisions of the universe.

⁶*Similarly &c.*—Each of these has its triangular relation with two other things. For example, the skin has got touch and air ; the ear, sound and the quarters ; the tongue, taste and Varuna ; the nose, smell and the Aswins ; Chitta, object of recognition and Vâsudeva ; Manas, object of cogitation and the moon ; Buddhi,

object of determination and Brahmâ ; and egoism, object of identification and Rudra.]

योऽसौ गुणक्षोभकृतो विकारः

प्रधानमूलान्महतः प्रसूतः ।

अहं त्रिवृन्मोहविकल्पहेतु-

र्वैकारिकस्तामस ऐन्द्रियश्च ॥३२॥

32. This modification, due to God¹ who upsets the equilibrium of the Gunas, produced from the Mahat which, again, has for its cause the Prakriti, is known as egoism. It is three-fold—Vaikârika, Tâmasa and Aindriya—and is the cause of doubt characterised by ignorance.

[¹God—as the operative cause.

¹*Vaikarika* &c.—the same as Sattvika, Tamasa and Rajasa, representing the divisions of Adhidaiva, Adhibhuta and Adhyatma respectively.

One must realise the Atman by rooting out egoism—this is the suggestion of this and the next verse.]

आत्माऽपरिज्ञानमयो विवादो

ह्यस्तीति नास्तीति भिदार्थनिष्ठः ।

व्यर्थोऽपि नैवोपरमेत पुंसां

मत्तः परावृत्तधियां स्वलोकात् ॥३३॥

33. The dispute as to whether the Atman is or is not, hinges on a difference of views.

merely, and is due to the non-perception of the Atman. Even though it is baseless, it never ceases¹ for men who are averse to Me, their own Self.

[¹*Never ceases*—and creates an endless round of births and deaths.

उद्धव उवाच ।

त्वत्तः परावृत्तधियः स्वकृतैः कर्मभिः प्रभो ।

उच्चावचान्यथा देहान्मृच्छन्ति विसृजन्ति च ॥३४॥

तन्ममाख्याहि गोविन्द दुर्विभाव्यमनात्मभिः ।

नह्येतत्प्रायशो लोके विद्वांसः सन्ति वञ्चिताः ॥३५॥

Uddhava said :

34-35. Tell me, O Lord, O Govinda, how¹ men averse to Thee obtain and give up, through their own actions, bodies high and low. It is inscrutable for those who are addicted to the senses. Few are the men who know it in the world,—the majority are deluded.

[¹*How &c.*—He asks about transmigration.]

श्रीभगवानुवाच ।

मनः कर्ममयं नृणामिन्द्रियैः पञ्चभिर्युतम् ।

लोकाल्लोकं प्रयात्यन्य आत्मा तदनुवर्तते ॥३६॥

The Lord said :

36. The mind¹ of man, swayed by past work,

goes from one sphere to another, accompanied by the five² organs. The Atman, which is distinct from it, follows¹ it.

[¹*Mind &c.*—The whole thing, says the Lord, is due to the 'subtle body'.

²*Five*—implies all the ten.

Follows—through identification.

ध्यायन्मनोऽनुविषयान्दृष्टान्वानुश्रुतानथ ।

उद्यत्सीदत्कर्मतन्त्रं स्मृतिस्तदनुशाम्यति ॥३७॥

37. The mind swayed by past work, as it dwells on sense-objects experienced or heard of, flashes¹ up with regard to these and sleeps over the past. After this memory is lost.

[¹*Flashes &c.*—It is all a question of memory. The new body is remembered and the old forgotten. The centre of identification is thus changed.]

विषयाभिनिवेशेन नात्मानं यत्स्मरेत्पुनः ।

जन्तोर्वै कस्यचिद्धेतोर्मृत्युरत्यन्तविस्मृतिः ॥३८॥

38. Being engrossed in a particular sense-object,¹ man no more recollects himself. This utter self-forgetfulness of man, from any cause,² is verily his death.

[¹*Sense-object*—the new body produced by past work. So also in the next verse.

²*Any cause*—either the intense enjoyment of an angelic

body or the extreme pain of a low body undergoing tortures.]

जन्म त्वात्मतया पुंसः सर्वभावेन भूरिद ।

विषयस्वीकृतिं प्रादुर्यथा स्वप्नमनोरथः ॥३६॥

39. O generous one, the complete acceptance¹ by a man of a particular sense-object as himself is called his birth—as in the case of dream and imagination.

[¹*Acceptance* &c.—It is all due to identification.]

स्वप्नं मनोरथं चेत्यं प्राक्तनं न स्मरत्यसौ ।

तत्र पूर्वमिवात्मानमपूर्वं चानुपश्यति ॥४०॥

40. In a similar way, he no more remembers the old dream¹ and imagination. In the new experience he considers his old self as just come into being.

[¹*Dream* &c.—of the body.]

इन्द्रियायनसृष्टेयदं त्रैविध्यं भाति वस्तुनि ।

बहिरन्तर्भिदाहेतुर्जनोऽसज्जनकृद्यथा ॥४१॥

41. As a man creates phantom bodies in a dream, so this threefold division¹ which is the creation of mind *appears* in the Atman, which becomes² the cause of the division of interior and exterior.

[¹ *Division*—into Adhidaiva, etc.

² *Becomes &c.*—in this instance, through identification. The man has subjective and objective experiences, that is.]

नित्यदा ह्यङ्ग भूतानि भवन्ति न भवन्ति च ।

कालेनालक्ष्यवेगेन सूक्ष्मत्वात्तन्न दृश्यते ॥४२॥

42. My friend, through the imperceptible march of Time creatures are being continually born and dying. But this is not observed because of its subtlety.

[The Lord refers unasked to the constant molecular change in the body to stimulate a spirit of dispassion.]

यथार्चिषां स्रोतसां च फलानां वा वनस्पतेः ।

तथैव सर्वभूतानां वयोऽवस्थादयः कृताः ॥४३॥

43. As in the case of flames, or streams, or the fruits of a tree, even so are the conditions of age,¹ etc., brought about (by Time).

[¹ *Age &c.*—The change in the body can be easily inferred from its effects, as in the examples given.]

सोऽयं दीपोऽर्चिषां यद्वत्स्रोतसां तदिदं जलम् ।

सोऽयं पुमानिति नृणां मृषा गीर्धीर्मृषायुषाम् ॥४४॥

44. As in the case of flames the idea and the statement that this is that very lamp, or in the case of streams, that this is that very water, are

false,¹ so also are the idea and the statement that this is that very man, with reference to men whose lives are vain.²

[¹*False*—the recognition being merely based on a semblance.

²*Vain*—because enveloped in ignorance.]

मा स्वस्य कर्मबीजेन जायते सोप्ययं पुमान् ।

त्रियते वामरो भ्रान्त्या यथान्निर्दारुसंयुतः ॥४५॥

45. Neither¹ is this man born nor does he die through the instrumentality of his own works. It is all a mistake. He is immortal. The case is analogous to that of fire which is manifested² through the wood.

[¹*Neither* &c.—Even in the case of an ignorant man it is the body that dies and not the Self.

²*Manifested* &c.—even though surviving indefinitely as subtle fire.]

निषेकगर्भजन्मानि बाल्यकौमार्यौवनम् ।

वयोमध्यं जरा मृत्युरित्यवस्थास्तनोर्नव ॥४६॥

46. Conception, embryo state, birth, childhood, boyhood, youth, middle age, decay and death—these are the nine states of the body.

एता मनोरथमयीह्यन्यस्योच्चावचास्तनूः ।

गुणसङ्गादुपादत्ते क्वचित्कश्चिज्जाहति च ॥४७॥

47. Owing to his attachment to the Gunas, the Jiva assumes these imaginary states, high and low, belonging clearly to something else,¹ and some,² under³ exceptional circumstances, give them up.

[¹*Something else*—viz., the body.

²*Some*—who are fortunate enough to obtain the grace of God.

³*Under &c.*—by the practice of discrimination.]

आत्मनः पितृपुत्राभ्यामनुमेयौ भवाप्ययौ ।

न भवाप्ययवस्तूनामभिज्ञो द्वयलक्षणः ॥४८॥

48. One's own birth and death may be inferred from those of one's son and father. The Witness¹ of things possessed of birth and death is not affected by either of them.

[¹*Witness*—the Atman. So in the next verse.]

तरोर्बोजविपाकाभ्यां यो विद्वाञ्जन्मसंयमौ ।

तरोर्विलक्षणो द्रष्टा एवं द्रष्टा तनोः पृथक् ॥४९॥

49. He who sees the origin and death of a plant from its seed and final transformation—this observer is distinct from the plant. Similarly is the Witness of the body distinct from it.

प्रकृतेरेवमात्मानमविविच्याबुधः पुमान् ।

तत्त्वेन स्पर्शसंमूढः संसारं प्रतिपद्यते ॥५०॥

50. The ignorant man, failing to rightly discriminate thus the Atman from the Prakriti, is deluded by the sense-objects and goes from birth to death.

[The transmigratory existence of the ignorant man is set forth in verses 50-54.]

सत्त्वसङ्गाद्वृषीन्देवान्नृजसाऽसुरमानुषान् ।

तमसा भूततिर्यक् भ्रामितो याति कर्मभिः ॥५१॥

51. Swayed by his past works, a man¹ through his attachment to Sattva becomes a sage or a god, under the influence of Rajas an Asura or a man, and under the influence of Tamas a ghost or a beast.

[¹Man &c.—Because Sattva is characterised by purity or balance, Rajas by activity, and Tamas by dullness or inertia.]

नृत्यतो गायतः पश्यन्त्यथैवानुकरोति तान् ।

एवं बुद्धिगुणान्पश्यन्ननीहोऽप्यनुकार्यते ॥५२॥

52. Just as a man watching a band of dancers or singers imitates¹ them, so the Atman, even though without activity, is moved to imitate the attributes of the Buddhi (intellect).

[¹Imitates—spontaneously in his mind.]

यथाम्मसा प्रचलता तरवोऽपि चला इव ।

चक्षुषा भ्राम्यमाणेन दृश्यते भ्रमतीव भूः ॥५३॥

53. As¹ trees reflected in moving water seem to be moving also, and as, when the eyes whirl, the land also seems to be whirling.

[¹As &c.—So the movements of the Prakriti are superimposed on the Atman.]

यथा मनोरथधियो विषयानुभवो मृषा ।

स्वप्नदृष्टाश्च दाशार्हं तथा संसार आत्मनः ॥५४॥

54. As imaginations and dream-perceptions are unreal, so also, O Uddhava, is the relative existence of sense-experience of the Atman.

अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते ।

ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥५५॥

55. Even though the sense-world is unreal, the relative existence of a man who dwells on sense-objects is never at an end,—as troubles come in dreams.¹

[¹Dreams—which, as everybody knows, are the effect of the impressions of the waking state]

तस्मादुद्धव मा भुङ्क्ष्व विषयानसदिन्द्रियैः ।

आत्माऽग्रहणनिर्भातं पश्य वैकल्पिकं भ्रमम् ॥५६॥

56. Therefore, O Uddhava, cease to experience the sense-objects through the outgoing organs. Look upon the delusion of plurality as caused by the non-perception of the Atman.

क्षिप्तोऽवमानितोऽसद्भिः प्रलब्धोऽसूयितोऽथवा ।
 ताडितः संनिबद्धो वा वृत्त्या वा परिहापितः ॥५७॥
 निष्ठूयतो मूत्रितो वाज्ञैर्बहुधैवं प्रकम्पितः ।
 श्रेयस्कामः कृच्छ्रगत आत्मनाऽऽत्मानमुद्धरेत् ॥५८॥

57-58. Even though scolded by the wicked, or insulted, ridiculed, calumniated, beaten, bound, robbed of his living, or spat upon, or otherwise abominably treated by the ignorant—being thus variously shaken¹ and placed in dire extremities, the man who desires his well-being should deliver himself by his own effort.²

[¹*Shaken*—from his faith in God.

²*Own effort*—through patience and discrimination.]

उद्धव उवाच ।

यथैवमनुबुध्येयं वद नो वदतां वर ।
 सुदुःसहमिमं मन्य आत्मन्यसदतिक्रमम् ॥५९॥
 विदुषामपि विश्वात्मन्प्रकृतिर्हि बलीयसी ।
 ऋते त्वद्धर्मनिरतान्शान्तांस्ते चरणालयान् ॥६०॥

Uddhava said :

59-60. O Best of Teachers, kindly instruct me about this so that I may understand it. O Self of the Universe, this insult to oneself by the wicked I consider as most difficult to put up

with even by the learned, excepting those who practise the religion taught by Thee, are equanimous, and have taken refuge at Thy feet, for nature¹ is too strong for men.

[¹*Nature*—the instinct to retaliate.]

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CHAPTER XVIII

बादरायणिरुवाच ।

स एवमाशंसित उद्धवेन

भागवतमुख्येन दाशार्हमुख्यः ।

सभाजयन्भृत्यवचो मुकुन्द-

स्तमावभाषे श्रवणीयवीर्यः ॥१॥

Suka said :

1. Being thus asked by the great devotee Uddhava, Sri Krishna, the chief of the Dasarhas—whose mighty deeds are worth hearing—praised his servant's question and spoke to him.

श्रीभगवानुवाच ।

बार्हस्पत्य स वै नात्र साधुर्वै दुर्जनेरितैः ।

दुरुक्तैर्मिन्नमात्मानं यः समाधातुमीश्वरः ॥२॥

The Lord said :

2. O disciple of Brihaspati, there is not in the world a sage who can control his mind when

it has been pierced by harsh words hurled by the wicked.

न तथा तप्यते विद्धः पुमान्वाणैः सुमर्मगैः ।

यथा तुदन्ति मर्मस्था ह्यसतां परुषेष्वः ॥३॥

3. Arrows penetrating the most vital parts of a man do not so wound him as do the harsh words of the wicked which rankle in the bosom for ever.

कथयन्ति महत्पुण्यमितिहासमिहोद्धव ।

तमहं वर्णयिष्यामि निबोध सुसमाहितः ॥४॥

केनचिद्विश्रुणा गीतं परिभूतेन दुर्जनैः ।

स्मरता धृतियुक्तेन विपाकं निजकर्मणाम् ॥५॥

4-5. O Uddhava, there is a fine story on this subject which is full of spiritual significance. I am narrating it to you. Listen to it with all attention. It was recited by a mendicant who was maltreated by the wicked, but who bore it with patience, considering it as but the effect of his own past deeds.

अवन्तिषु द्विजः कश्चिदासीदाढ्यतमः श्रिया ।

वार्तावृत्तिः कदर्यस्तु कामी लुब्धोऽतिकोपनः ॥६॥

6. There lived in Avanti a Brahmana who was immensely rich, but who led a miserable life,

doing business, and was greedy, avaricious and exceedingly irritable.

ज्ञातयोऽतिथयस्तस्य वाङ्मात्रेणापि नार्चिताः ।

शून्यावसथ आत्मापि काले कामैरनर्चितः ॥७॥

7. He never greeted his relatives or guests with kind words even, and living in that God-forsaken house he never gave even his own body occasional comforts.

दुःशीलस्य कदर्यस्य द्रुह्यन्ते पुत्रबान्धवाः ।

दारा दुहितरो भृत्या विषण्णा नाचरन्प्रियम् ॥८॥

8. As he led such an impious and despicable life, his sons and relatives did not like him, and his wife, daughters and servants were sad and did not act up to his wishes.

तस्यैवं यक्षवित्तस्य च्युतस्योभयलोकतः ।

धर्मकामविहीनस्य चुक्रुधुः पञ्चभागिनः ॥९॥

9. As he took pleasure only in hoarding money, and never cared for the aquisition of virtue or the legitimate satisfaction of desires, he lost both this life and the next, and the five sharers¹ of his wealth were wroth.

[¹Five shares &c.—Viz., the gods, the seers, the manes, men and animals, who are entitled to daily offerings from a householder.]

तदवध्यानविस्त्रस्तपुण्यस्कन्धस्य भूरिद ।

अर्थोऽप्यगच्छन्निधनं बह्वायासपरिश्रमः ॥१०॥

10. O generous one, through his disregard of them his stock of merits¹ was exhausted, and that wealth, too, which he was at such pains to accumulate, vanished.

[¹Merits—that portion which had contributed to wealth.]

ज्ञातयो जगृहुः किञ्चित्किञ्चिदस्यव उद्धव ।

दैवतः कालतः किञ्चिद्ब्रह्मबन्धोर्नृपार्थिवात् ॥११॥

11. O Uddhava, some of that wretched Brahmana's wealth was taken by his relatives and some by robbers ; some part was destroyed by accident or worn out through the lapse of time, and some of it was taken by men or kings.

स एवं द्रविणे नष्टे धर्मकामविवर्जितः ।

उपेक्षितश्च स्वजनैश्चिन्तामाप दुरत्ययाम् ॥१२॥

12. When his wealth was thus gone and he was ignored by his own people, he was exceedingly anxious about his future, for he had neglected the acquisition of virtue or the legitimate satisfaction of desires.

तस्यैवं ध्यायतो दीर्घं नष्टरायस्तपस्विनः ।

खिद्यतो वाष्पकण्ठस्य निर्वेदः सुमहानभूत् ॥१३॥

13. He was a penniless man now, in dire extremities, and as he was thus reflecting long on his condition—his voice choked with repentance,—he was seized with a tremendous disgust for the world.

स चाहेदमहो कष्टं वृथाऽऽत्मा मेऽनुतापितः ।

न धर्माय न कामाय यस्यार्थायास ईदृशः ॥१४॥

14. And he said to himself : Woe, alas, unto me ! I have for nothing tormented the body in this mad quest for riches, neglecting the acquisition of virtue and the legitimate satisfaction of desires.

प्रायेणार्थाः कदर्याणां न सुखाय कदाचन ।

इह चात्मोपतापाय मृतस्य नरकाय च ॥१५॥

15. Riches seldom bring happiness to the despicable man. They only cause the mortification of his body while he is alive, and pave the way for hell¹ after he is dead.

[¹Hell—because of the misuse of wealth.]

यशो यशस्विनां शुद्धं श्लाघ्या ये गुणिनां गुणाः ।

लोभः स्वल्पोऽपि तान्हन्ति श्वित्रो रूपमिवेप्सितम् ॥१६॥

16. Even a modicum of greed is enough to destroy the untarnished reputation of a renowned

man, and the most praiseworthy attributes of a virtuous man, as leucoderma spoils the most graceful features.

अर्थस्य साधने सिद्ध उत्कर्षे रक्षणे व्यये ।

नाशोपभोग आयासत्वासश्चिन्ता भ्रमो नृणाम् ॥१७॥

17. Whether in the acquisition of wealth, or, after it has been acquired, in the increase, maintenance, expenditure, enjoyment or loss of it, men undergo exertion,¹ fear, anxiety and delusion.

[¹Exertion &c.—as the case may be.]

स्तेयं हिंसानृतं दम्भः कामः क्रोधः स्मयो मदः ।

भेदो वैरमविश्वासः संस्पर्धा व्यसनानि च ॥१८॥

एते पञ्चदशानर्था ह्यर्थमूला मता नृणाम् ।

तस्मादनर्थमर्थाख्यं श्रेयर्थो दूरतस्त्यजेत् ॥१९॥

18-19. Theft, injury to others, falsehood, ostentation, lust, anger, pride, haughtiness, dissension, enmity, distrust, competition and the three kinds of indulgence—these fifteen evils pertaining to men are considered to be the outcome of wealth. Therefore one desirous of well-being should shun from a distance the evil known as wealth.

[The evil effects of riches are set forth in verses 18-21.

¹*Three kinds &c.—viz., those relating to sex, wine and gambling.]*

मिद्यन्ते भ्रातरो दाराः पितरः सुहृदस्तथा ।

एकास्त्रिधाः काकिणिना सद्यः सर्वेऽरयः कृताः ॥२०॥

20. Brothers, wives, fathers and friends, who were very near and dear to the heart, are all instantly alienated and turned into foes by even an insignificant sum of money.

अर्थेनाल्पीयसा ह्येते संरब्धा दीप्तमन्यवः ।

त्यजन्त्याशुस्पृधो घ्नन्ति सहसोत्सृज्य सौहृदम् ॥२१॥

21. Even the least amount of money upsets them and inflames their anger, so that they immediately part company, and all at once abandoning cordiality they rival and even kill one another.

लब्ध्वा जन्मामरप्रार्थ्यं मानुष्यं तद्विजाग्रयताम् ।

तदनादृत्य ये स्वार्थं घ्नन्ति यान्त्यशुभां गतिम् ॥२२॥

22. Attaining a human birth which even the gods covet, and being good Brahmanas at that, those who disregard this and mar their own interests,¹ meet with an evil end.

[¹*Interests—viz., Self-realisation.]*

स्वर्गापवर्गयोर्द्वारं प्राप्य लोकमिमं पुमान् ।

द्रविणे कोऽनुषज्जेत मर्त्योऽनर्थस्य धामनि ॥२३॥

23. What mortal man would, after attaining this body which is the gateway to heaven and liberation, get attached to money which is the abode of evil ?

देवर्षिपितृभूतानि ज्ञातीन्बन्धूंश्च भागिनः ।

असंविमज्य चात्मानं यक्षवित्तः पतत्यधः ॥२४॥

24. The miser who hoards money like the proverbial Yaksha,¹ without sharing it with the gods,² the Rishis, the manes, lower animals, relatives,³ friends and other legitimate sharers in it as well as himself, goes to degradation.

[¹*Yaksha*—a species of superhuman beings possessing immense wealth which they simply keep hidden without using it for themselves or others.

²*Gods &c.*—The reference is to the Panchayajna or the fivefold sacrifice which every householder is required to perform.

³*Relatives &c.*—coming under the head of 'man' in the list.]

व्यर्ययाऽर्थेहया वित्तं प्रमत्तस्य वयो बलम् ।

कुशला येन सिध्यन्ति जरठः किं नु साधये ॥२५॥

25. Oh, I was deluded by a fruitless search for wealth, which has now gone, along with my

age and strength. Well, what could a decrepit man like me achieve through that which helps men of discrimination alone to attain the goal ?

कस्मात्संक्लिश्यते विद्वान्व्यर्थयाऽर्थेहयाऽसकृत् ।

कस्यचिन्मायया नूनं लोकोऽयं सुविमोहितः ॥२६॥

26. Why are even learned men tormented time and again by the vain quest for wealth ? Surely this world is utterly deluded by Somebody's inscrutable Power.

किं धनैर्धनदैर्वा किं कामैर्वा कामदैरुत ।

मृत्युना ग्रस्यमानस्य कर्मभिर्वीत जन्मदैः ॥२७॥

27. What can a man in the jaws of death want with wealth or the bestower of wealth, with desires or those who fulfil those desires, or with works¹ which but lead to rebirth ?

[¹Works—such as the Agnihotra which being done with selfish motives never confer liberation.]

नूनं मे भगवांस्तुष्टः सर्वदेवमयो हरिः ।

येन नीतो दशामेतां निर्वेदश्चात्मनः प्लवः ॥२८॥

28. Surely the Lord Hari, who is the embodiment of all the gods, is pleased with me, for He has brought me to such a crisis, in which I have got that world-weariness which is a raft¹ for the struggling soul.

[¹*Raft*—to cross the ocean of transmigration.]

सोऽहं कालावशेषेण शोषयिष्येऽङ्गमात्मनः ।

अग्रमत्तोऽखिलस्वार्थे यदि स्यात्सिद्ध आत्मनि ॥२६॥

29. So during the remainder of my life—if at all there is any left—I shall mortify the body, satisfied with the Self alone and attending to all that conduces to well-being.

तत्र मामनुमोदेरन्देवास्त्रिभुवनेश्वराः ।

मुहूर्तेन ब्रह्मलोकं खट्वाङ्गः समसाधयत् ॥३०॥

30. May the gods who rule the three worlds bless me in this ! Well, Khattānga¹ attained to the sphere of the Lord in twenty-four minutes.

[¹*Khattānga*—was a king, who, coming to know through the kindness of the gods that only 24 minutes of his life was left, devoted himself whole-heartedly to the meditation of God and in that short time attained realisation.]

श्रीभगवानुवाच ।

इत्यभिप्रेत्य मनसा ह्यावन्त्यो द्विजसत्तमः ।

उन्मुच्य हृदयग्रन्थीन्शान्तो भिक्षुरभून्मुनिः ॥३१॥

The Lord said :

31. Thus resolved is his mind, the good Brahmana of Avanti succeeded in removing the

'knots' of his heart and became a Sannyasin, calm and silent.

[¹*Knots &c.—viz., egoism.*]

स चचार महीमेतां संयतात्मेन्द्रियानिलः ।

भिक्षार्थं नगरग्रामानसङ्गोऽलक्षितोऽविशत् ॥३२॥

32. With his mind, organs and Pranas under control, he wandered over the earth alone, entering towns and villages only to beg his food, and none knew who he was.

तं वै प्रवयसं भिक्षुमवधूतमसज्जनाः ।

दृष्ट्वा पर्यभवन्मद्र बह्वीभिः परिभूतिभिः ॥३३॥

33. Seeing that aged shabby-looking monk, the wicked people, My friend, insulted him with various indignities,

केचित्त्रिवेणुं जगृहुरेके पात्रं कमण्डलुम् ।

पीठं चैकेऽक्षसूत्रं च कन्थां चीराणि केचन ॥३४॥

34. Some took his triple staff and some his begging-bowl and water-pot ; some took his seat and rosary of Rudraksha beads and some his tattered clothes and wrapper.

प्रदाय च पुनस्तानि दर्शितान्याददुर्मुनेः ।

अन्नं च भैक्ष्यसंपन्नं भुञ्जानस्य सरित्तिटे ॥३५॥

मूत्रयन्ति च पापिष्ठाः घृणन्त्यस्य च मूर्धनि ।

यतवाचं वाचयन्ति ताडयन्ति न वक्ति चेत् ॥३६॥

35-36. Then, showing them to him they returned those things, but again snatched them from the silent monk. When he was eating on a river-side the food he had collected by begging, the rascals defiled it abominably and spat on his head. He was observing silence, but they made him speak, and threatened him if he did not do so.

तर्जयन्त्यपरे वाग्भिः स्तेनोऽयमिति वादिनः ।

बध्नन्ति रज्ज्वा तं केचिद्वध्यतां वध्यतामिति ॥३७॥

37. Others rated him with harsh words, saying, "This man is a thief." Some bound him with a rope, and some said, "Kill him ! Kill him !"

क्षिपन्त्येकेऽवजानन्त एष धर्मध्वजः शठः ।

क्षीणवित्त इमां वृत्तिमग्रद्वीत्स्वजनोज्झितः ॥३८॥

38. Some taunted him insultingly, saying, "He is a sharper who has put on a mask of religion. Having lost his wealth and being discarded by his kinsmen, he has taken to this profession."

अहो एष महासारो धृतिमान्निरिराडिव ।

मौनेन साधयत्यथं वक्कवद्दृढनिश्चयः ॥३९॥

39. "Oh, he is exceptionally strong, and as steady as the Himalayas ! He is firm in resolution like a heron¹ and seeks to gain his object by observing silence !"

[¹*Like a heron*—Just as a heron waits silently on the margin of a lake to catch the unwary fish.]

इत्येके विहसन्त्येनमेके दुर्वातयन्ति च ।

तं बबन्धुर्निरुधुर्यथा क्रीडनकं द्विजम् ॥४०॥

40. Thus did some ridicule him. Others treated him shamefully, and some bound and confined him as they do a plaything such as a bird.

एवं स भौतिकं दुःखं दैविकं दैहिकं च यत् ।

भोक्तव्यमात्मनो दिष्टं प्राप्तं प्राप्तमबुध्यत ॥४१॥

41. Thus, whatever troubles befell him—whether¹ they sprang from the animal kingdom, natural phenomena, or bodily ailments—he thought they were predestined and therefore must be silently borne.

[¹*Whether &c.*—These are the three usual divisions of human ills.]

परिभूत इमां गाथामगायत नराधमैः ।

पातयद्भिः स्वधर्मस्थो धृतिमास्थाय सात्त्विकीम् ॥४२॥

42. Even though insulted by rascals who sought to lead him astray, he clung to his path of

duty by practising the pure form¹ of steadiness, and sang this song :

[¹*Pure form &c.*—Vide Gita XVIII. 33.]

द्विज उवाच ।

नायं जनो मे सुखदुःखहेतु-

र्न देवतात्मा ग्रहकर्मकालाः ।

मनः परं कारणमामनन्ति

संसारचक्रं परिवर्तयेद्यत् ॥४३॥

The Brahmana said :

43. Neither¹ is this body² the cause of my pleasure or pain, nor the Atman, nor the gods, nor the planets, nor work, nor Time. The only cause of pleasure and pain, the Srutis³ declare, is the mind, which sets in motion⁴ this cycle of transmigration.

[¹*Neither &c.*—All these items will be taken up one by one in verses 51-56.

²*Body*—From the derivative meaning of the word, 'that which is produced.' So also in verses 51 and 54.

³*Srutis*—*c.g.* Brihadaranyaka III. ix. 20—"Through the mind alone one sees, through the mind one hears," etc.

⁴*Sets in motion &c.*—The next verse explains how.]

मनो गुणान्वै सृजते बलीय-

स्ततश्च कर्माणि विलक्षणानि ।

शुक्लानि कृष्णान्यथ लोहितानि

तेभ्यः सवर्णाः सृतयो भवन्ति ॥४४॥

44. It is the formidable mind which creates desire¹ and the like ; thence proceed varieties of work such as Sattvika, Rajasika and Tamasika ; and these lead to births of a type² which is in accordance with them.

[¹Desire &c —for sense-objects.

²Type &c.—Good works producing angelic bodies, bad works animal (or still worse) bodies, and mixed works human bodies.]

अनीह आत्मा मनसा समीहता

हिरण्मयो मत्सख उद्विचष्टे ।

मनः खलिङ्गं परिगृह्य काम-

ञ्जुषन्निबद्धो गुणसङ्गतोऽसौ ॥४५॥

45. The inactive, resplendent¹ Self, the Friend² of the Jiva, looks on³ from above while the mind works. The Jiva, however, indentifying itself with the mind—which presents the world to it—is connected with works, which belong to the mind, and in the act of enjoying sense-objects comes to be bound.

[The idea is this : The real Self never transmigrates. It is Existence-Knowledge-Bliss Absolute. It is only the apparent self, the Jiva, which through Nescience connects itself with the mind and goes from one body to another.

¹*Resplendent*—Because It is Knowledge Absolute.

²*Friend &c.*—Because the two are identical.

³*Looks on &c.*—as mere Witness, without being attached.]

दानं स्वधर्मो नियमो यमश्च

श्रुतं च कर्माणि च सद्ब्रतानि ।

सर्वे मनोनिग्रहलक्षणान्ताः

परो हि योगो मनसः समाधिः ॥४६॥

46. Charity, the performance of one's duty, the observance of vows, general and particular, the hearing of the scriptures, meritorious acts and all other works—all these culminate in the control of the mind. The control of the mind is the highest Yoga.

[So one must control the mind first—this is the purport of verses 46 and 47.]

समाहितं यस्य मनः प्रशान्तं

दानादिभिः किं वद तस्य कृत्यम् ।

असंयतं यस्य मनो विनश्य-

दानादिभिश्चेदपरं किमेभिः ॥४७॥

47. Say of what use are charity¹ and the rest to one whose mind is controlled and pacified ? Of what use, again, are this charity and the rest to one whose mind is restless or lapsing into dullness ?

[¹Charity &c.—referred to in the previous Sloka.]

मनोवशेऽन्ये ह्यभवं स देवा

मनश्च नान्यस्य वशं समेति ।

भीष्मो हि देवः सहसः सहीया-

न्युञ्ज्याद्वशे तं स हि देवदेवः ॥४८॥

48. The other gods¹ are under the sway of the mind, but the mind never comes under the sway of anyone else. This is a terrible² god, stronger than the strongest, and he is the God of gods³ who can control the mind.

[¹Gods—may also mean the organs (Indriyas). So also in verse 52.

²Terrible—even to the Yogis.

³God of gods—The phrase may also mean 'the master of all the organs.'

The Sloka (except the last foot) is a close reproduction of a verse of the Sruti.]

तं दुर्जयं शत्रुमसह्यवेग-

मरुन्तुदं तन्न विजित्य केचित् ।

कुर्वन्त्यसद्विग्रहमत्र मर्त्यै-

र्मित्राण्युदासीनरिपून्विमूढाः ॥४९॥

49. There are some foolish people who, without conquering that invincible foe, whose onset is unbearable and who pierces the very

vitals of a man, are for that very reason¹ engaged in vain quarrels with mortals here, and (in the course of it) convert others into friends, or neutrals or enemies.

[¹*For that very reason*—Because they have not controlled the mind.]

देहं मनोमात्रमिमं गृहीत्वा

ममाहमित्यन्यधियो मनुष्याः ।

एषोऽहमन्योऽयमिति भ्रमेण

दुरन्तपारे तमसि भ्रमन्ति ॥५०॥

50. Foolish men, coming to look upon the body, which is but a phantasm of the mind, as 'I and mine,' and thinking erroneously, "Here am I, but this other man is different," wander in a limitless wilderness of ignorance.

[*I and mine*—applied respectively to their own bodies and those of their near and dear ones.]

जनस्तु हेतुः सुखदुःखयोश्चे-

त्किमात्मनश्चात्र हि भौमयोस्तत् ।

जिह्वां क्वचित्संदशति स्वद्वि-

स्तद्वेदनायां कतमाय कुप्येत् ॥५१॥

51. If the body be the cause of pleasure and pain, the Atman has nothing¹ to do with it, for it all concerns the gross and subtle bodies, which

are material in their nature. If one² chances to bite one's tongue with one's own teeth, whom should one be angry with for causing that pain ?

[Verses 51-56 elaborate the idea of verse 43.

¹*Has nothing &c.*—Neither causes nor experiences pleasure and pain.

²*If one &c.*—The point of the illustration is this : Supposing that the pain caused by another did affect the Atman, still there is no ground for anger, for the same Atman is present in all. The two bodies are virtually one body.]

दुःखस्य हेतुर्यदि देवतास्तु

किमात्मनस्तत्र विकारयोस्तत् ।

यदङ्गमङ्गेन निहन्यते कचि-

त्कृध्येत कस्मै पुरुषः स्वदेहे ॥५२॥

52. If the gods be the cause of pain, the Atman has nothing to do with it, for it concerns the two gods which alone are affected by it. If one¹ limb of a person be struck by another limb, with whom should he be angry in his own body ?

[¹*If one &c.*—Suppose the hand strikes the mouth, or the mouth bites the hand, then it is the respective presiding deities, *viz.*, Fire and Indra, who, being finite, are concerned in it. And if this happens between two bodies, instead of one, then also the situation is unaltered, for the presiding deity of each organ is the same in all bodies. The Atman in any case is unaffected.]

आत्मा यदि स्यात्सुखदुःखहेतुः

किमन्यतस्तत्र निजस्वभावः ॥

न ह्यात्मनोऽन्यद्यदि तन्मृषा स्या-

त्कृध्येत कस्मान्न सुखं न दुःखम् ॥५३॥

53. If the Atman¹ be the cause of pleasure and pain, nothing in that case happens through any extraneous agency ; that pleasure and pain are of the essence of itself, for there is nothing² other than the Atman ; if there be, it must be a fiction.³ So whom should one be angry with ? There is neither⁴ pleasure nor pain.

[¹Atman—in its individual aspect, as Jiva, that is.

²Nothing &c.—as is borne out by numerous Sruti texts.

³Fiction—being superimposed by Nescience.

Neither &c.—Only he Atman exists.]

ग्रहा निमित्तं सुखदुःखयोश्चे-

त्किमात्मनोऽजस्य जनस्य ते वै ।

ग्रहैर्ग्रहस्यैव वदन्ति पीडां

कृध्येत कस्मै पुरुषस्ततोऽन्यः ॥५४॥

54. If the planets be the cause of pleasure and pain, the birthless Atman has nothing to do with it, for the planets influence the body only. Besides, one planet is said¹ to influence adversely² another planet. And the Atman³ is different

from either the planet or the body. So whom should one be angry with ?

[¹*Said*—by astrologers.

²*Adversely* &c.—according to their position in the zodiac.

³*Atman* &c.—It is only due to his mistaken identification with the body, born under a particular constellation, that a man comes under planetary influence. In reality he is the ever-free Atman.]

कर्मास्तु हेतुः सुखदुःखयोश्चे-

त्किमात्मनस्तद्धि जडाजडत्वे ।

देहस्त्वचित्पुरुषोऽयं सुपर्णः

कुध्येत कस्मै नहि कर्ममूलम् ॥५५॥

55. If indeed work¹ be the cause of pleasure and pain, how does it affect the Atman, for work is possible to an agency which is both sentient² and insentient³ ? But the body is insentient, and the Atman is Pure Intelligence. So there is no such thing as work, the (alleged) root of pleasure and pain. Then whom should one be angry with ?

[¹*Work* &c.—as the Mimamsakas hold.

²*Sentient*—Because without intelligence purposive activity is impossible.

³*Insentient*—Because only matter, and not Spirit, is subject to change.]

कालस्तु हेतुः सुखदुःखयोश्चे-
 त्किमात्मनस्तत्र तदात्मकोऽसौ ।
 नाग्नेर्हि तापो न हिमस्य तत्स्या-
 त्कुड्येत कस्मै न परस्य द्वन्द्वम् ॥५६॥

56. If Time be the cause of pleasure and pain, how does it affect the Atman, for It is one¹ with Time? Surely² a flame is not adversely affected by fire, nor a hailstone by cold. The Supreme Self is never affected by the pairs of opposites.³ So whom should one be angry with?

[¹One &c.—Because Time is identified with Brahman.

²Surely &c.—Things which are of the same essence never harm one another.

³Pairs of opposites—such as pleasure and pain, etc.]

न केनचित्क्वापि कथंचनास्य
 द्वन्द्वोपरागः परतः परस्य ।
 यथाहमः संसृतिरूपिणः स्या-
 देवं प्रबुद्धो न बिभेति भूतैः ॥५७॥

57. This Atman, which is beyond Prakriti,¹ is nowhere subjected in any way to the pairs of opposites by anything, as is the case with the ego,² which conjures up the relative existence. The illumined man is never afraid of the material world.

[¹*Prakriti*—which alone, as the primal state of the universe, is subject to modifications.

²*Ego &c.*—This it is which superimposes the universe on the Atman. It has been aptly called the 'knot between Pure Intelligence and matter.']

एतां स आश्रय परात्मनिष्ठा-
मध्यासितां पूर्वतमेर्महर्षिभिः ।
अहं तरिष्यामि दुरन्तपारं
तमो मुकुन्दांघ्रिनिषेवयैव ॥५८॥

58. So I shall practise this devotion to the Supreme Self which the great sages of old took recourse to, and only worshipping the feet of the Lord, I shall cross the limitless wilderness of ignorance.

श्रीभगवानुवाच ।
निर्विद्य नष्टद्रविणो गतक्लमः
प्रव्रज्य गां पर्यटमान इत्थम् ।
निराकृतोऽसद्विरपि स्वधर्मा-
दकम्पितोऽमुं मुनिराह गाथाम् ॥५९॥

The Lord said :

59. This was the song sung by that sage who, having lost his wealth and getting disgusted with the world, wandered over the earth as a

monk, free from anxiety, and who, though insulted thus by the wicked, remained unshaken in his path of duty.

सुखदुःखप्रदो नान्यः पुरुषस्यात्मविभ्रमः ।

मित्रोदासीनरिपवः संसारस्तमसः कृतः ॥६०॥

60. The world consisting of friends, neutrals and foes, which affects a man with pleasure and pain, is a phantasm of his mind owing to ignorance and nothing but that.

तस्मात्सर्वात्मना तात निगृहाण मनो धिया ।

मय्यावेशितया युक्त एतावान्योगसंग्रहः ॥६१॥

61. Therefore, My friend, possessed of an intellect wholly attached to Me, control the mind perfectly. This is the very gist of Yoga.

य एतां भिक्षुणा गीतां ब्रह्मनिष्ठां समाहितः ।

धारयन्श्चावयन्शृण्वन् द्वन्द्वैर्नैवाभिभूयते ॥६२॥

62. He who listens to, understands and recites before others this song of steadfastness in Brahman, as sung by the Sannyasin, is no more overcome by the pairs of opposites.

CHAPTER XIX

श्रीभगवानुवाच ।

अथ ते संप्रवक्ष्यामि सांख्यं पूर्वैर्विनिश्चितम् ।

यद्विज्ञाय पुमान्सद्यो जह्याद्वैकल्पिकं भ्रमम् ॥१॥

The Lord said :

1. Now I shall tell you about the Sankhya system propounded by the ancients,¹ knowing which a man can immediately give up the error caused by the seeing of multiplicity.

[¹Ancients—Kapila and others.]

आसीज्ज्ञानमथो अर्थ एकमेवाविकल्पितम् ।

यदा विवेकनिपुणा आदौ कृतयुगेऽयुगे ॥२॥

2. Before the origin of the Yugas, the knower and the entire objective universe were verily one² and homogeneous. The same was the case in the Satya Yuga, at the beginning of the cycle, when people were skilled in discrimination.³

[¹*Before &c.*—i. e. at the state of Pralaya or cosmic involution.

²*One &c.*—There was no division of subject and object. Only Brahman was—the One without a second.

³*Discrimination*—which obliterates duality.]

तन्मायाफलरूपेण केवलं निर्विकल्पितम् ।

वाङ्मनोऽगोचरं सत्यं द्विधा समभवद्बृहत् ॥३॥

3. That absolute and homogeneous Reality, the Brahman, which transcends mind and speech, became split into two—the objective world and the thinking subject.

तयोरेकतरो ह्यर्थः प्रकृतिः सोमयात्मिका ।

ज्ञानं त्वन्यतरो भावः पुरुषः सोऽभिधीयते ॥४॥

4. Of these two things one is Prakriti, which has a dual nature,¹ and the other Knowledge Absolute, which is called Purusha.

[¹*Dual nature*—as cause and effect. e. g. Mahat is a cause, and the ether, etc., are effects.]

तमो रजः सत्त्वमिति प्रकृतेरभवन्गुणाः ।

मया प्रक्षोभ्यमाणायाः पुरुषानुमतेन च ॥५॥

5. From the Prakriti as I agitated it, there emanated the Gunas,¹ Sattva, Rajas and Tamas, with the approval² of the Purusha.

[¹*Sattva &c.*—tendencies to illumination, activity and dullness, respectively.

²*Approval &c.*—Since creation takes place according to the past Karma of the Jivas.]

तेभ्यः समभवत्सूत्रं महान्सूत्रेण संयुतः ।

ततो विकुर्वतो जातो योऽहंकारो विमोहनः ॥६॥

6. From them emanated the Sutra, with which the Mahat is united.¹ From the transformation of that was produced egoism, which deludes² all.

[¹*With which &c.*—Though Sutra is characterised by activity and Mahat by intelligence, yet they are but aspects of one principle. This is what is meant.

²*Deludes &c.*—causing them to see difference.]

वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिवृत् ।

तन्मात्रेन्द्रियमनसां कारणं चिद्विन्मयः ॥७॥

7. Egoism is threefold—Sattvika, Rajasa and Tamasa, which are respectively the cause of the mind, the organs and the fine particles of matter. It is both sentient¹ and insentient.

[¹*Sentient*—because of the reflection of the Atman. It thus serves as a nexus between the Atman, which is Pure Intelligence, and matter.]

अर्थस्तन्मात्रिकाज्ज्ञे तामसादिन्द्रियाणि च ।

तैजसाद्देवता आसन्नेकादश च वैकृतात् ॥८॥

8. From the Tamasa aspect of egoism there emanated the five elements ; from the Rajasa aspect the organs ; and from the Sattvika aspect the eleven gods¹ and the mind.²

[¹*Eleven gods—viz.*, the god representing the quarters. Vayu (Wind), the sun, Varuna, the two Aswins, Agni (Fire), Indra, Vishnu, Mitra and the moon.

²*Mind*—This is suggested by the particle च in the text.]

मया संचोदिता भावाः सर्वे संहत्यकारिणः ।

अण्डमुत्पादयामासुर्ममायतनमुत्तमम् ॥६॥

9. Directed by Me, all these things, acting together, made up an oval structure which was an excellent abode for Me.¹

[¹*Me*—as the Indwelling Ruler of the universe.]

तस्मिन्नहं समभवमण्डे सलिलसंस्थितौ ।

मम नाभ्यामभूत्पद्मं विश्वाख्यं तत्र चात्मभूः ॥१०॥

10. In that oval structure *floating in water I dwelt. From My navel grew a lotus epitomising the world, and there the self-born Brahmā manifested himself.

सोऽसृजत्तपसा युक्तो रजसा मदनुहात् ।

लोकान्सपालान्विश्वात्मा भूर्भुवःस्वरिति त्रिधा ॥११॥

11. With My grace he, the Universal Soul, endowed with activity, projected 'through hard

reflection the three spheres, Bhur,¹ Bhuvar and Svar,² together with their rulers.

[¹*Bhur*—including the seven nether spheres, Atala and so on.

²*Svar*—including the four higher spheres, Mahar and the rest.]

देवानामोक आसीत्स्वर्भूतानां च भुवः पदम् ।

मर्त्यादीनां च भूर्लोकः सिद्धानां त्रितयात्परम् ॥१२॥

12. The Svar became the abode of the gods ; the Bhuvar that of the spirits ; the earth that of men ; and the spheres beyond the Svar the abode of the Siddhas.¹

[¹*Siddhas*—Highly advanced souls with extraordinary powers.]

अधोऽसुराणां नागानां भूमेरोकोऽसृजत्प्रभुः ।

त्रिलोकां गतयः सर्वाः कर्मणां त्रिगुणात्मनाम् ॥१३॥

13. The Lord Brahmâ made the regions below the earth the abode of the Asuras and Nagas. Works characterised by the three Gunas¹ lead to the three spheres.²

[¹*Gunas*—Sattva, etc.

²*Three spheres*—viz., Bhur, Bhuvar and Svar.]

योगस्य तपसश्चैव न्यासस्य गतयोऽमलाः ।

महर्जनस्तपः सत्यं भक्तियोगस्य मद्गतिः ॥१४॥

14. Yoga, asceticism and renunciation lead to the pure spheres of Mahar, Jana, Tapas and Satya, but Bhakti-Yoga leads to My abode.¹

[¹My abode—Vaikuntha.]

मया कालात्मना धात्रा कर्मयुक्तमिदं जगत् ।

गुणप्रवाह एतस्मिन्नुन्मज्जति निमज्जति ॥१५॥

15. Owing to Me who am Time and the Ordainer of everything, this world with its diverse Karma¹ rises² and sinks in this stream⁴ of the Gunas.

[¹Karma—the resultant of one's entire past work.

²Rises—up to the Brahmaloка.

³Sinks—Down to vegetable existence.

⁴Stream &c.—i. e. relative existence.]

अणुर्बृहत्कृशः स्थूलो यो यो भावः प्रसिध्यति ।

सर्वोऽप्युभयसंयुक्तः प्रकृत्या पुरुषेण च ॥१६॥

16. Whatever things come into being—minute or vast, thin or stout—all partake of the two principles, Purusha and Prakriti.

यस्तु यस्यादिरन्तश्च स वै मध्यं च तस्य सन् ।

विकारो व्यवहारार्थो यथा तैजसपार्थिवाः ॥१७॥

17. That from which a thing originates and into which it dissolves, abides also in the intermediate stage. That¹ alone is real. The modi-

fications have a mere phenomenal existence, as in the case of metallic and earthen wares.

[¹*That &c.*—The effect is but the cause in another form. A gold ring is nothing but gold, an earthen jar nothing but earth. The passage is an echo of the Chhandogya Upa. VI. i. 4-6.]

यदुपादाय पूर्वस्तु भावो विकुरुते परम् ।

आदिरन्तो यदा यस्य तत्सत्यमभिधीयते ॥१८॥

18. That, using which as material¹ an antecedent state² produces a consequent one,³ is alone the reality. A state from which another state originates and into which it is dissolved, is also relatively called⁴ real.⁵

[¹*That &c.*—*e. g.* earth.

²*Antecedent state*—*e. g.* that of an amorphous lump.

³*Consequent one*—*e. g.* that of a jar.

⁴*Called*—by the Sruti.

⁵*Real*—with reference to the consequent state. So each of the intermediate links in a causal chain is only *relatively* real, the First Cause or Brahman being alone real in the absolute sense.]

प्रकृतिर्ह्यस्योपादानमाधारः पुरुषः परः ।

सतोऽमिव्यञ्जकः कालो ब्रह्म तन्नित्यं त्वहम् ॥१९॥

19. Prakriti which is the material cause of this manifested universe, Purusha which is its substratum,¹ and Time which is a factor in its

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manifestation,—all these three¹ verily am I, the Brahman.

[¹*Substratum*—the efficient cause.

²*These three &c.*—The first is but Its energy, and the last two Its states.]

सर्गः प्रवर्तते तावत्पौर्वापर्येण नित्यशः ।

महान्गुणविसर्गार्थः स्थित्यन्तो यावदीक्षणम् ॥२०॥

20. Projection¹ in its varied forms goes on for the experience of the soul, through an unbroken succession² of causes and effects, until the term of continuance of the world is over, according to the will of the Lord.

[¹*Projection*—the more correct word for 'creation'.

²*Succession &c.*—*e. g.* from father to son.]

विराण्मयाऽऽसाद्यमानो लोककल्पविकल्पकः ।

पञ्चत्वाय विशेषाय कल्पते भुवनैः सह ॥२१॥

21. Then the universe which, pervaded by Me,¹ is the scene of the births and deaths of multifarious creatures, is, together with the spheres, ready for the state called dissolution.

[¹*Me*—as Time.]

अन्ने प्रलीयते मर्त्यमन्नं धानासु लीयते ।

धाना भूमौ प्रलीयन्ते भूमिर्गन्धे प्रलीयते ॥२२॥

22. 'Thus the bodies' of animals are dissolved

into food,² food into seeds, seeds into earth, and earth into odour.

[The order of evolution of the universe has been set forth in the Taittiriya Upa. II. 1. The dissolution naturally proceeds in the inverse order. Some intermediate stages have been added in the list here given.

¹*Bodies &c.*—From this up to 'sound particles' in verse 24 runs the series of effects of Tamasa egoism. The series is resumed in the last part of verse 25.

²*Food*—Particles of earth constituting food are meant.

³*Food &c.*—i. e. seeds never sprout.]

अप्सु प्रलीयते गन्ध ह्यापश्च स्वगुणे रसे ।

लीयते ज्योतिषि रसो ज्योती रूपे प्रलीयते ॥२३॥

23. Odour dissolves into water, water into its own essence—sap, sap into fire, and fire into colour.

रूपं वायौ स च स्पर्शं लीयते सोऽपि चाम्बरे ।

अम्बरं शब्दतन्मात्र इन्द्रियाणि स्वयोनिषु ॥२४॥

24. Colour¹ dissolves into air, air into touch, touch into ether, and ether into sound particles. The organs are dissolved into their efficient causes, the gods.¹

[¹Gods—The organs, being characterised by activity which is guided by the gods, are here said to be dissolved into the gods. Really they merge in Rajasa egoism, which is their material cause.]

योनिर्वैकारिके सौम्य लीयते मनसीश्वरे ।

शब्दो भूतादिमप्येति भूतादिर्महति प्रभुः ॥२५॥

25. The gods, My friend, are dissolved into the mind which rules over all, and the mind into Sattvika egoism. Sound is dissolved into Tamasa egoism, and the all-powerful egoism into the Cosmic Intelligence.

[¹*Mind &c.*—Strictly speaking, the mind together with the gods, which are swayed by it, merges in Sattvika egoism.]

स लीयते महान्स्वेषु गुणेषु गुणवत्तमः ।

तेऽव्यक्ते संप्रलीयन्ते तत्काले लीयतेऽव्यये ॥२६॥

26. That Cosmic Intelligence, endowed with the noblest qualities, is dissolved into its own causes—the Gunas, the Gunas² into Prakriti, and that³ again into eternal Time.

[¹*Endowed &c.*—Because it is both active and sentient.

²*Gunās &c.*—*i. e.* they regain their lost balance.

³*That &c.*—*i. e.* it remains identified with Time considered as an undivided whole.]

कालो मायामये जीवे जीव आत्मनि मय्यजे ।

आत्मा केवल आत्मस्थो विकल्पापायलक्षणः ॥२७॥

27. Time is dissolved into the omniscient Being,¹ that Being² again into Me, the birthless Atman. The Atman, which is inferred³ from the

projection and dissolution of the universe, is absolute and rests on Itself.

[¹*Being*—the 'Mahapurusha' who projected the universe. He is that state of the Paramatman in which It beholds the Prakriti.

²*That Being &c.*—Because all duality has then ceased, and there is no more subject-object relation.

³*Inferred &c.*—as their substratum, the reality behind them.]

एवमन्वीक्षमाणस्य कथं वैकल्पिको भ्रमः ।

मनसो हृदि तिष्ठेत व्योम्नीवार्कोदये तमः ॥२८॥

28. How can delusions caused by the seeing of difference rise in the mind or stay in the heart of a man who reasons in this way,—like darkness in the sky at sunrise ?

एष सांख्यविधिः प्रोक्तः संशयग्रन्थिभेदनः ।

प्रतिलोमानुलोमाभ्यां परावरदृशा मया ॥२९॥

29. Here, in both¹ a direct and an inverse order, I have described the Sankhya system, which breaks the knot of doubt. I am the Witness of the high² and the low.

[¹*In both*—by tracing the processes of involution as well as evolution.

²*High &c.*—cause and effect.]

CHAPTER XX

श्रीभगवानुवाच ।

गुणानामसमिश्राणां पुमान्येन यथा भवेत् ।

तन्मे पुरुषत्रयेदमुपधारय शंसतः ॥१॥

The Lord said :

1. O best of men, learn it of Me as I tell you, how a man is affected by each of the Gunas unmixed with the others.

शमो दमस्तितीक्ष्णश्च तपः सत्यं दया स्मृतिः ।

तुष्टिस्त्यागोऽस्पृहा श्रद्धा ह्रीर्दयादिः खनिर्वृतिः ॥२॥

2. Control¹ of the mind and the senses, fortitude, discrimination, devotion to duty, truthfulness, compassion, circumspection, contentment, generosity, dispassion, faith, shame, charity and the like,² and taking pleasure in the Self.

[¹Control &c.—These are the modifications of Sattva.

²And the like—such as sincerity, modesty, etc.]

काम ईहा मदस्तृष्णा स्तम्भ आशीर्भिता सुखम् ।

मदोत्साहो यशः प्रीतिर्हास्यं वीर्यं बलोद्यमः ॥३॥

3. Desire,¹ activity, pride, covetousness, haughtiness, praying for comforts, seeing of difference, sense-pleasure, a militant disposition due to pride, love of fame, making fun, display of powers, and aggressive enterprise.

[¹*Derive &c.*—These are the effects of Rajas.]

क्रोधो लोभोऽनृतं हिंसा याच्या दम्भः क्लमः कलिः ।

शोकमोहौ विषादार्तौ निद्राऽशा भीरनुद्यमः ॥४॥

4. Anger¹, greed, falsehood, cruelty, begging, simulation of piety, fatigue, quarrel, grief, infatuation, dejection, a miserable feeling, sleep, expectation, fear and inertia.

[¹*Anger &c.*—These are the results of Tamas.]

सत्त्वस्य रजसश्चैतास्तमसश्चानुपूर्वशः ।

वृत्तयो वर्णितप्रायाः संनिपातमथो शृणु ॥५॥

5. Thus have I almost exhaustively described the effects of Sattva, Rajas and Tamas in order. Now listen to the effects of the mixed Gunas.

संनिपातस्त्वहमिति ममेत्युद्धव या मतिः ।

व्यवहारः संनिपातो मनोमात्रेन्द्रियासुभिः ॥६॥

6. The ideas¹ of 'I' and 'mine', O Uddhava, constitute the effects of the mixed Gunas, since all intercourse through the mind,² sense-objects, organs and Pranas is the effect of a mixture of the Gunas.

[The effects of the mixed Gunas are dealt with in verses 6-8.

¹*Ideas &c.*—We sometimes identify ourselves with the body and organs, etc., as when we say we are stout or deaf, and more often we call external objects our own.

²*Mind &c.*—which are all the outcome of one or other of the three Gunas.]

धर्मं चार्थं च कामे च यदाऽसौ परिनिष्ठितः ।

गुणानां संनिकर्षोऽयं श्रद्धारतिधनावहः ॥७॥

7. When a man is devoted to the performance of his duty, to the acquisition of wealth and to the satisfaction of his desires, this is the result of a mixture of the Gunas. These contribute respectively to faith, to riches and to attachment.

प्रवृत्तिलक्षणे निष्ठां पुमान्जर्हि गृहाश्रमे ।

स्वधर्मे चानुतिष्ठेत गुणानां समितिर्हि सा ॥८॥

8. When a man is attached to a course leading to material prosperity, when he devotes himself to a householder's life and also to the performance of his duty, it is a case¹ of a mixture of the Gunas.

[¹Case &c.—Because these three are the outcome of Rajas, Tamas and Sattva, respectively.]

पुरुषं सत्त्वसंयुक्तमनुमीयाच्छमादिभिः ।

कामादिभी रजोयुक्तं क्रोधाद्यैस्तमसा युतम् ॥६॥

9. By control of the mind and the like, a man should be inferred as possessed of Sattva ; by desire and so forth, as possessed of Rajas ; and by anger, etc., as possessed of Tamas.

[The different effects of the Gunas on character are described in verses 9-11.]

यदा भजति मां भक्त्या निरपेक्षः स्वकर्मभिः ।

तं सत्त्वप्रकृतिं विद्यात्पुरुषं स्त्रियमेव वा ॥१०॥

10. When a man or a woman worships Me with devotion through works, without any selfish motive, they should be known as possessed of a Sattvika temperament.

यदा आशिष आशास्य मां भजेत स्वकर्मभिः ।

तं रजःप्रकृतिं विद्याद्विसामाशास्य तामसम् ॥११॥

11. When they worship Me through works for some definite purpose, they should be known as possessed of a Rajasika temperament ; and if thereby they meditate injury to others, they should be considered to have a Tamasika temperament.

सत्त्वं रजस्तम इति गुणा जीवस्य नैव मे ।

चित्तजा येस्तु भूतानां सज्जमानो निबध्यते ॥१२॥

12. The Gunas Sattva, Rajas and Tamas affect not Me, but the Jiva. They manifest themselves in his mind and serve to bind him by attaching him to material objects.

यदेतरो जयेत्सत्त्वं भास्वरं विशदं शिवम् ।

तदा सुखेन युज्येत धर्मज्ञानादिभिः पुमान् ॥१३॥

13. When Sattva, which is bright, pure and placid, overcomes the other two Gunas, then a man is endowed with happiness, virtue, knowledge and the like.¹

[The effects of the prevalence of each of the Gunas are set forth in Slokas 13-29.

¹And the like—such as control of the mind and the senses, etc.]

यदा जयेत्तमः सत्त्वं रजः सङ्गं भिदा बलम् ।

तदा दुःखेन युज्येत कर्मणा यशसा श्रिया ॥१४॥

14. When Rajas, which is characterised by attachment, differentiation and activity, overcomes Tamas and Sattva, then he gets work, fame, opulence and pain.

यदा जयेद्रजः सत्त्वं तमो मूढं लयं जडम् ।

युज्येत शोकमोहाभ्यां निद्रया हिंसयाऽऽशया ॥१५॥

15. When Tamas, which is characterised by infatuation, ignorance and dullness, overcomes Rajas and Sattva, then he is stricken with grief, infatuation, sleep, cruelty and expectation.¹

[¹*Expectation*—Since he lacks the energy of obtaining things through Self-exertion.]

यदा चित्तं प्रसीदेत इन्द्रियाणां च निर्वृतिः ।

देहेऽभयं मनोऽसङ्गं तत्सत्त्वं विद्धि मत्पदम् ॥१६॥

16. When the mind-stuff is cheerful, the senses subdued, the body intrepid, and the mind unattached, know that to be Sattva, through which I am realised.

विकुर्वन्क्रियया चाधीरनिवृत्तिश्च चेतसाम् ।

गात्रास्वास्थ्यं मनो भ्रान्तं रज एतेर्निशामय ॥१७॥

17. When a man under the influence of work has his intellect going hither and thither, the sensory organs restless, the organs of action in a frenzy, and the mind wandering,—know by these signs that Rajas is up.

सीदच्चित्तं विलीयेत चेतसो ग्रहणेऽक्षमम् ।

मनो नष्टं तमो ग्लानिस्तमस्तदुपधारय ॥१८॥

18. When the mind-stuff being fatigued, is unable to reflect the Self and droops, when the

mind is vacant, and there are ignorance. ar
dejection,—know these to be signs of Tamas.

एधमाने गुणे सत्त्वे देवानां बलमेधते ।

असुराणां च रजसि तमस्युद्धव रक्षसाम् ॥१६॥

19. When Sattva¹ increases, the gods,
O Uddhava, gain in strength ; when Rajas
increases, the Asuras prevail ; and when Tamas
increases, the Rakshasas.

[¹*Gods &c.*—It is the sense-organs which, characterised
by illumination, activity and inertia, represent the Devas,
the Asuras and the Rakshasas, respectively.]

सत्त्वाज्जागरणं विद्याद्रजसा स्वप्नमादिशेत् ।

प्रस्वापं तमसा जन्तोस्तुरीयं त्रिषु संततम् ॥२०॥

20. From Sattva one should expect wake-
fulness in a man ; from Rajas dreams ; and from
Tamas sleep. The fourth or superconscious state
persists¹ through all the three.

[¹*Persists*—It is unchanged, being identical with the
Atman.]

उपर्युपरि गच्छन्ति सत्त्वेना ब्रह्मणो जनाः ।

तमसाऽधोऽध आऽमुष्याद्रजसाऽन्तरवारिणः ॥२१॥

21. Through Sattva men rise higher and
higher, up to the sphere of Brahmâ ; through
Tamas they sink lower and lower, down to the

state of vegetable existence ; and through Rajas they remain between¹ these two stages.

[¹*Between &c.—i.e. in the human plane.*]

सत्त्वे प्रलीनाः स्वर्यान्ति नरलोकं रजोलयाः ।

तमोलयास्तु निरयं यान्ति मामेव निर्गुणाः ॥२२॥

22. People dying when Sattva is predominant go to heaven ; those dying when Rajas is up remain in the human plane ; and those dying when Tamas prevails go to hell. But¹ those who are above the three Gunas, attain to Me alone.

[¹*But &c.—Incidentally the results of a state beyond the three Gunas is extolled in this and several other verses below.*]

मदर्पणं निष्फलं वा सात्त्विकं निजकर्म तत् ।

राजसं फलसंकल्पं हिंसाप्रायादि तामसम् ॥२३॥

23. One's own duties, if done for My sake or without any desire for fruits, are Sattvika ; work done with a desire for fruits is Rajasa ; and that attended with cruelty, etc., is Tamasa.

केवल्यं सात्त्विकं ज्ञानं रजो वैकल्पिकं च यत् ।

प्राकृतं तामसं ज्ञानं मन्निष्ठं निर्गुणं स्मृतम् ॥२४॥

24. The knowledge of the existence¹ of the Self is Sattvika ; that of the body, etc., is Rajasa ; the knowledge of a child, etc., is Tamasa ; and

that which is concerning Me is beyond the Gunas.

[¹*Existence &c.*—as something distinct from the body, etc.]

वनं तु सात्त्विको वासो ग्रामो राजस उच्यते ।

तामसं द्यूतसदनं मन्त्रिकेतं तु निर्गुणम् ॥२५॥

25. The forest is called the Sattvika dwelling ; the village is Rajasa ; a gambling-den is Tamasa ; and My abode¹ is beyond the Gunas.

[¹*My abode*—i.e. a temple.]

सात्त्विकः कारकोऽसङ्गी रागान्धो राजसः स्मृतः ।

तामसः स्मृतिविभ्रष्टो निर्गुणो मदपाश्रयः ॥२६॥

26. The non-attached agent is called Sattvika ; one blinded by attachment is Rajasa ; one who never considers the pros and cons of an act, is Tamasa ; and one who has taken refuge in Me, is beyond the Gunas.

सात्त्विक्याध्यात्मिकी श्रद्धा कर्मश्रद्धा तु राजसी ।

तामस्यधर्मे या श्रद्धा मत्सेवायां तु निर्गुणा ॥२७॥

27. Faith in the Self is Sattvika ; that in work is Rajasa ; faith in irreligion is Tamasa ; and that in service unto Me is beyond the Gunas.

पथं पूतमनायस्तमाहार्यं सात्त्विकं स्मृतम् ।

राजसं चेन्द्रियप्रेष्ठं तामसं चार्तिदाशुचि ॥२८॥

28. Food which is wholesome, pure and easily available is termed Sattvika ; that which is merely palatable is Rajasa ; and that which is injurious to health and impure is Tamasa.

सात्त्विकं सुखमात्मोत्थं विषयोत्थं तु राजसम् ।

तामसं मोहदैन्योत्थं निर्गुणं मदपाश्रयम् ॥२९॥

29. Joy which springs from the Self is Sattvika ; that from the sense-objects is Rajasa ; the joy due to ignorance and misery is Tamasa ; and that which is based on Me is beyond the Gunas.

द्रव्यं देशः फलं कालो ज्ञानं कर्म च कारकाः ।

श्रद्धाऽवस्थाऽऽकृतिर्निष्ठा त्रैगुण्यः सर्व एव हि ॥३०॥

30. 'Thing,' place, fruit, time, knowledge, work, agent, faith, state, form and goal—all these verily fall within the range of the Gunas.

[¹Thing &c.—'Thing' has been referred to in verse 28, 'place' in verse 25, 'fruit' in verse 29, 'time' in verses 13-19, 'knowledge' in verse 24, 'work' in verse 23, 'agent' in verse 26, 'faith' in verse 27, 'state' in verse 20, 'form' in verse 21, and 'goal' in verse 22.]

सर्वे गुणमया भावाः पुरुषाव्यक्तधिष्ठिताः ।

दृष्टं श्रुतमनुध्यातं बुद्ध्या वा पुरुषर्षभ ॥३१॥

31. O best of men, all¹ things that are regulated by Purusha and Prakriti—whatever is seen, heard or thought by the intellect—are modifications of the Gunas.

[¹All &c.—Not only the above, but everything in the universe.]

एताः संसृतयः पुंसो गुणकर्मनिबन्धनाः ।

येनेमे निर्जिताः सौम्य गुणा जीवेन चित्तजाः ।

भक्तियोगेन मन्निष्ठो मद्भावाय प्रपद्यते ॥३२॥

32. All these which make for the transmigration of man are due to the effects of the Gunas. That man who has conquered these Gunas which are produced in his mind, is attached to Me through the path of devotion and is fit for absorption¹ in Me.

[¹Absorption &c.—hence, liberation.]

तस्माद्देहमिमं लब्ध्वा ज्ञानविज्ञानसंभवम् ।

गुणसङ्गं विनिर्धूय मां भजन्तु विचक्षणाः ॥३३॥

33. Therefore let wise men, having obtained this body which is conducive to knowledge and realisation, winnow out their attachment to the Gunas and worship Me.

निःसङ्गो सां भजेद्विद्वानप्रमत्तो जितेन्द्रियः ।

रजस्तमश्चाभिजयेत्सत्त्वसंसेवया मुनिः ॥३४॥

34. The wise, meditative man should worship Me, without attachment to anything else, ever alert, and master of his senses. He should conquer Rajas and Tamas by the culture of Sattva.

सत्त्वं चाभिजयेद्युक्तो नैरपेक्ष्येण शान्तधीः ॥३५॥

35. With his intellect pacified, he should conquer Sattva with the help of desirelessness.¹ By this means a man is freed from the Gunas, gets rid of his subtle body and attains to Me.

[¹*Desirelessness*—which is a highly purified form of Sattva.]

संपद्यते गुणैर्मुक्तो जीवो जीवं विहाय माम् ।

जीवो जीवविनिर्मुक्तो गुणैश्चाशयसंभवैः ।

मयैव ब्रह्मणा पूर्णो न बहिर्नान्तरश्चरेत् ॥३६॥

36. Such a man, freed from his subtle body and the Gunas which spring up in the mind, is wholly filled by Me, the Brahman, and he should have nothing to do with the sense-objects, either outside¹ or inside.

[¹*Outside &c.*—by actual contact or in thought.]

CHAPTER XX'

श्रीभगवानुवाच ।

मल्लक्षणमिमं कार्यं लब्ध्वा मद्धर्म आस्थितः ।

आनन्दं परमात्मानमात्मस्थं समुपैति माम् ॥१॥

The Lord said :

1. Obtaining a human body which gives a glimpse of My nature, a man, by practising the religion of love to Me, realises Me, the All-bliss Paramatman, who dwell in his mind.¹

[¹Dwell &c.—as the Antaryamin or Internal Ruler.]

गुणमय्या जीवयोन्या विमुक्तो ज्ञाननिष्ठया ।

गुणेषु मायामात्रेषु दृश्यमानेष्ववस्तुतः ।

वर्तमानोऽपि न पुमान्युज्यते वस्तुभिर्गुणैः ॥२॥

2. Freed by a steadfastness in knowledge from the subtle body,¹ which, consisting of the Gunas, brings on the limitation of Jivahood, a man, even though living in a sense-world which is but a phantom, an unsubstantial appearance, is not attached to the unreal sense-objects.

[¹*Subtle body*—comprising the five sensory and the five motor organs, the five Pranas (or according to another version, the five subtle elements), Manas and Buddhi. This it is that takes on body after body, till one realises the Atman.]

सङ्गं न कुर्यादसतां शिश्नोदरतृपां क्वचित् ।

तस्यानुगस्तमस्यन्धे पतत्यन्यानुगान्धवत् ॥३॥

3. One should never associate with evil persons, who are solely after the satisfaction of their animal instincts. One who follows a single one of them falls into abysmal darkness, like a blind follower of the blind.

[¹*Darkness*—of ignorance, from which it is extremely difficult to get out.]

ऐलः सम्राडिमां गाथामगायत बृहच्छ्रवाः ।

उर्वशीविरहान्मुह्यन्निर्विण्णः शोकसंयमे ॥४॥

4. The far-famed Emperor Pururavas,¹ who had at first been overcome by his separation from Urvasi, sang at the expiry of his grief the following song,² out of a feeling of disgust (for his past life).

[¹*Pururavas*—A grandson of Manu and a powerful and accomplished Emperor of the Lunar Dynasty, who fell in love with the nymph Urvasi, who married him on two conditions. These being broken, she left him, to his utter grief. He, however, met her again, first at

Kurukshetra and then, through the kindness of the Gandharvas, in the Urvasiloka, where he spent long years of intense enjoyment with her. The reaction which followed this period is described in this chapter.

The episode is as old as the Rig-veda. Vide the 10th Mandala, 95th Sukta.

²Song—set forth in verses 7-24.]

त्यक्त्वाऽऽत्मानं व्रजन्तीं तां नग्न उन्मत्तवन्नृपः ।

विलपन्नन्वगाज्जाये घोरे तिष्ठेति विक्लवः ॥५॥

5. When Urvasi was leaving him, the Emperor, beside himself with grief, followed her like a madman, undressed, and crying, "My wife, stay ! O you cruel one !"

कामानतृप्तोऽनुजुषन्क्षुलकान्वर्षयामिनीः ।

न वेद यान्तीर्नायान्तीर्बुध्याकृष्टचेतनः ॥६॥

6. With his mind absorbed in Urvasi, he fed his sordid desires, ever unsatisfied, and for years together never knew when the nights came or when they were gone.

ऐल उवाच ।

अहो मे मोहविस्तारः कामकश्मलचेतसः ।

देव्या गृहीतकण्ठस्य नायुःखण्डा इमे स्मृताः ॥७॥

Pururavas said :

7. O the extent of my infatuation ! My mind was so much polluted by lust ! With my neck in the embrace of the goddess, I never noticed these portions of my life flitting away !

नाहं वेदाभिनिर्मुक्तः सूर्यो वाऽभ्युदितोऽमुया ।
मुषितो वर्षपूगानां बताहानि गतान्युत ॥८॥

8. Befooled by her, I never knew when the sun rose or when it set. Numberless days, amounting to years, alas, passed in this way !

अहो मे आत्मसंमोहो येनात्मा योषितां कृतः ।
क्रीडामृगश्चक्रवर्ती नरदेवशिखामणिः ॥९॥

9. O the infatuation of my mind, which reduced the person of an Emperor—a crest-gem to a host of kings—into a sort of toy animal for women !

सपरिच्छदमात्मानं हित्वा तृणमिवेश्वरम् ।
यान्तीं स्त्रियं चान्वगमं नग्न उन्मत्तवद्गदन् ॥१०॥

10. Like a madman, undressed and weeping, I followed that woman as she left me, an Emperor, with all my regal state,—as if I was a mere straw !

कुतस्तस्यानुभावः स्यात्तेज ईशत्वमेव वा ।

योऽन्वगच्छं स्त्रियं यान्तीं खरवत्पादताडितः ॥११॥

11. Can valour, splendour and lordship any more belong to a man like me who followed a deserting woman, like an ass kicked (by a she-ass) ?

किं विद्यया किं तपसा किं त्यागेन श्रुतेन वा ।

किं विविक्तेन मौनेन स्त्रीभिर्यस्य मनो हतम् ॥१२॥

12. Of what avail are learning, devotion to duty, renunciation, scriptural erudition, retirement and reticence, to a man whose mind has been captivated by women ?

स्वार्थस्याकोविदं धिङ् मां मूर्खं परिडितमानिनम् ।

योऽहमीश्वरतां प्राप्य स्त्रीभिर्गोखरवज्जितः ॥१३॥

13. Fie on me who, though wise in my own conceit, was but a fool, ignorant of my real welfare, and who having attained suzerainty was conquered by women, like an ox or an ass !

सेवतो वर्षपूगान्मे उर्वश्या अधरासवम् ।

न तृप्यत्यात्मभूः कामो वहिराहुतिभिर्यथा ॥१४॥

14. Though I have for years together been tasting the nectar of the lips of Urvasi, my desire would not be satisfied, but crop up again

and again in the mind, like a fire kindled by oblations.

पुंश्चल्याऽपहतं चित्तं कोऽन्वन्यो मोचितुं प्रभुः ।

आत्मारामेश्वरमृते भगवन्तमधोक्षजम् ॥१५॥

15. Ah, who but the Omnipotent Lord, whose bliss is in Himself and who is beyond the reach of sense-knowledge, is able to liberate a mind that has been enthralled by a courtesan ?

बोधितस्यापि देव्या मे सूक्तवाक्येन दुर्मतेः ।

मनोगतो महामोहो नापयात्यजितात्मनः ॥१६॥

16. I was such a fool and slave to the senses, that even though warned by the goddess¹ with significant words, the dire infatuation of my mind would not pass !

[¹Goddess—Urvasi. For the reference see note on verse 4.]

किमेतया नोऽपकृतं रज्ज्वा वा सर्पचेतसः ।

रज्जुस्वरूपाविदुषो योऽहं यदजितेन्द्रियः ॥१७॥

17. What¹ harm has she done to me, who was but a slave to my senses ! Does a rope hurt a man who, failing to notice its true nature, mistakes it for a snake ?

[¹What &c.—He is accusing himself. If a man is frightened out of his wits by a piece of rope mistaken

for a snake, it is all his fault. The idea is followed up in the next four verses.]

कार्यं मलीमसः कायो दौर्गन्ध्याद्यात्मकोऽशुचिः ।

क गुणाः सौमनस्याद्या ह्यध्यासोऽविद्यया कृतः ॥१८॥

18. O the difference between this dirty body—full of foul smell, etc., and unclean—and virtues like those of a flower, and so forth ! The superimposition is simply due to ignorance.

पित्रोः किं स्वं नु भार्यायाः स्वामिनोऽग्नेः श्वगृध्रयोः ।

किमात्मनः किं सुहृदामिति यो नावसीयते ॥१९॥

तस्मिन्कलेवरेश्च मेध्ये तुच्छनिष्ठे विषज्जते ।

अहो सुमदं सुनसं सुस्मितं च मुखं स्त्रियः ॥२०॥

19-20. Does the body belong to the parents, or the wife, or the master, or fire,¹ or dogs and vultures, or one's self,² or the relatives ? To a thing which cannot be thus adjudged, is impure and has a vile end,³ people get attached, saying, "Oh, how beautiful is a woman's face, with such a charming nose and lovely smile !"

[¹Fire &c.—By which it is consumed after death.

²One's self—which it affects by the merits or demerits of works done by it.

³Vile end—being reduced to ashes, etc.]

त्वङ्मांसरुधिरस्नायुमेदोमज्जास्थिसंहतौ ।

विष्मूत्रपूये रमतां कृमीणां कियदन्तरम् ॥२१॥

21. What is the difference between those who delight in a mass of skin, flesh, blood, tendon, fat, marrow, bones, and various other filthy things—and so many maggots ?

अथापि नोपसज्जेत स्त्रीषु स्त्रैणेषु चार्थवित् ।

विषयेन्द्रियसंयोगान्मनः श्रुम्यति नान्यथा ॥२२॥

22. The man of discrimination should neither associate with women nor with those who are attached to them, for the mind is agitated only by the contact of the senses with their objects, and in no other way.

अदृष्टादश्रुताद्वावाप्त भाव उपजायते ।

असंप्रयुञ्जतः प्राणान्शाम्यति स्तिमितं मनः ॥२३॥

23. A mental wave is never produced by anything that has not been seen or heard. So the mind of a man who controls his senses is gradually stilled and is perfectly at peace.

तस्मात्सङ्गो न कर्तव्यः स्त्रीषु स्त्रैणेषु चेन्द्रियैः ।

विदुषां चाप्यविश्रब्धः षड्वर्गः किमु मादृशाम् ॥२४॥

24. Therefore no association through the senses should be made with women or with those

who are attached to them. The passions are not to be trusted even by the wise, not to speak of people like me.

श्रीभगवानुवाच ।

एवं प्रगायन्नृपदेवदेवः

स उर्वशीलोकमथो विहाय ।

आत्मानमात्मन्यवगम्य मां वै

उपारमज्ज्ञानविधूतमोहः ॥२५॥

The Lord said :

25. Thus singing, Pururavas, who shone among the gods as well as among kings, gave up the sphere where Urvashi lived, and realising Me, the Atman, in himself, dispelled his infatuation through that knowledge and attained peace.

ततो दुःसङ्गमुत्सृज्य सत्सु सज्जेत बुद्धिमान् ।

सन्त एतस्य छिन्दन्ति मनोव्यासङ्गमुक्तिभिः ॥२६॥

26. Therefore the wise man should shun evil company and associate with the holy. It is these who by their words take away the attachment of the mind.

सन्तोऽनपेक्षा मच्चित्ताः प्रशान्ताः समदर्शिनः ।

निर्ममा निरहंकारा निर्वन्द्या निष्परिग्रहाः ॥२७॥

27. Saints are independent, attached to Me, calm, even-minded, have no idea of 'I' or 'mine', are beyond the pairs of opposites, and accept no gifts.

तेषु नित्यं महाभाग महाभागेषु मत्कथाः ।

संभवन्ति हिता नृणां जुषतां प्रपुनन्त्यघम् ॥२८॥

28. O fortunate one, among these blessed ones there is constant talk of Me, listening to which people are purged of their sins.

[The effect of the association with saints is described in verses 28-34.]

ता ये शृण्वन्ति गायन्ति ह्यनुमोदन्ति चाह्वताः ।

मत्पराः श्रद्धधानाश्च भक्तिं विन्दन्ति ते मयि ॥२९॥

29. Those who reverently listen to, chant and appreciate these talks, become attached to Me, acquire faith and attain devotion to Me.

भक्तिं लब्धवतः साधो किमन्यदवशिष्यते ।

मय्यनन्तगुणे ब्रह्मण्यानन्दानुभवात्मनि ॥३०॥

30. O pious one, what more remains to be achieved by one who has attained devotion to Me, the Brahman, of infinite qualities, the Bliss and Knowledge Absolute ?

यथोपश्रयमाणस्य भगवन्तं विभावसुम् ।

शीतं भयं तमोऽप्येति साधून्संसेवतस्तथा ॥३१॥

31. As a man resorting to the blessed Fire is rid of his cold, fear and darkness,¹ so also² is a man associating with saints.

[¹Darkness—which causes the fear.

²So also &c.—i. e. he is rid of his mechanical engrossment in rituals, his fear of rebirth, and its cause, ignorance.]

निमज्ज्योन्मज्जतां घोरे भवाब्धौ परमायनम् ।

सन्तो ब्रह्मविदः शान्ता नौर्द्वेवाप्सु मज्जताम् ॥३२॥

32. The saints who have realised Brahman are the supreme refuge of people sinking¹ and rising in the dreadful ocean of transmigration, like a strong boat to people about to be drowned in water.

[¹Sinking &c.—attaining lower and higher bodies.]

अन्नं हि प्राणिनां प्राण आर्तानां शरणं त्वहम् ।

धर्मो वित्तं नृणां प्रेत्य सन्तोऽर्वाग् बिभ्यतोऽरणम् ॥३३॥

33. As food is the life of beings, as I am the refuge of the afflicted, and as religion is the treasure of people in the next world, so are the saints refuge for those who are afraid of sinking down.¹

[¹Sinking down—to a very low existence.]

सन्तो दिशन्ति चक्षूंषि बहिरर्कः समुत्थितः ।

देवता बान्धवाः सन्तः सन्त आत्माऽहमेव च ॥३४॥

34. The sun, when risen, furnishes¹ people with a single, external eye, but the saints furnish them with many eyes.² The saints are the true gods and true friends. They are Myself,³ the Atman.

[¹*Furnishes* &c.—i. e. only makes external objects visible to them.

²*Many ways*—enabling them to attain relative and absolute knowledge.

³*Myself* &c.—So they sum up all the virtues.]

वैतसेनस्ततोऽप्येवमुर्वश्या लोकनिस्पृहः ।

मुक्तसङ्गो महीमेतामात्मारामश्चचार ह ॥३५॥

35. Being thus averse to sphere where Urvashi lived, and aided also by the association of the saints, Pururavas¹ was free from all attachment, and wandered over this earth, taking pleasure in the Self alone.

[¹*Pururavas*—The word in the text literally means : Son of one (Sudyumna) whose army (on entering a charmed forest) underwent a strange transformation. For the story, see the Bhagavata, Book IX, Chapter I.]

CHAPTER XXII

उद्धव उवाच ।

क्रियायोगं समाचक्ष्व भवदाराधनं प्रभो ।
यस्मात्त्वां ये यथाऽर्चन्ति सात्वताः सात्वतर्षभ ॥१॥

Uddhava said :

1. O Lord, the adored One of the devotees, please describe to me the mode of worshipping Thee through ceremonials—how and through what aids the devotees worship Thee.

एतद्वदन्ति मुनयो मुहुर्निःश्रेयसं नृणाम् ।
नारदो भगवान्व्यास आचार्योऽङ्गिरसः सुतः ॥२॥

2. Sages like Narada, Bhavavan Vyasa and Acharya Brihaspati, the son of Angiras, repeatedly describe this as the way to liberation for men.

निःसृतं ते मुखाम्भोजाद्यदाह भगवानजः ।
पुत्रेभ्यो भृगुमुख्येभ्यो देव्यै च भगवान्भवः ॥३॥

एतद्वै सर्ववर्णानामाश्रमाणां च संमतम् ।

श्रेयसामुत्तमं मन्ये स्त्रीशूद्राणां च मानद ॥४॥

3-4. O Lord who glorifiest Thy devotees, that instruction which, after it had issued from Thy lotus lips, the Lord Brahmâ told his sons, Bhrigu and others, and the Lord Shiva to the Goddess Parvati,—that I consider the best and the most suitable means of well-being for all castes and orders of life, including even the Sudras and women.

एतत्कमलपत्राक्ष कर्मबन्धविमोचनम् ।

भक्ताय चानुरक्ताय ब्रूहि विश्वेश्वरेश्वर ॥५॥

5. O lotus-eyed One, O Lord of the Rulers' of the universe, tell me, Thy ardent devotee, about this way that unlooses the bonds of Karma.²

[¹*Rulers* &c.—Hiranyagarbha, etc.

²*Karma*—See note 1 on verse 15, Chapter XIX.]

श्रीभगवानुवाच ।

नह्यन्तोऽनन्तपारस्य कर्मकाण्डस्य चोदय ।

संक्षिप्तं वर्णयिष्यामि यथावदनुपूर्वशः ॥६॥

The Lord said :

6. There is no end, O Uddhava, to the course of ceremonial worship, which is really limitless.

So I shall give you a brief but accurate description of it in order.

वैदिकस्तान्त्रिको मिश्र इति मे त्रिविधो मखः ।

त्रयाणामीप्सितेनैव विधिना मां समर्चयेत् ॥७॥

7. There are three ways of worshipping Me, viz., Vaidika, Tantrika and mixed. One may worship Me by anyone of the three methods that appeals to one.

यदा खनिगमेनोक्तं द्विजत्वं प्राप्य पूरुषः ।

यथा यजेत मां भक्त्या श्रद्धया तन्निबोध मे ॥८॥

8. Learn it of Me with faith how, having at the due season¹ his investiture with the holy thread according to the injunction of his particular Veda, a man should worship Me with devotion.

[¹The season—i. e. seventh, tenth or eleventh year.]

अर्चायां स्थण्डिलेऽग्नौ वा सूर्ये वाऽप्सु हृदि द्विजः ।

द्रव्येण भक्तियुक्तोऽर्चत्स्वगुरुं माममायया ॥९॥

9. A twice-born¹ should worship Me, his Teacher, with sincerity and devotion, by means of various presents, in an image, or the sacrificial ground, or fire, or the sun, or water, or in his own heart.

[¹Twice-born—Brahmana, Kshatriya or Vaisya.]

पूर्वं स्नानं प्रकुर्वीत धौतवन्तोऽङ्गशुद्धये ।

उभयैरपि च स्नानं मन्त्रैर्मृद्ग्रहणादिना ॥१०॥

10. Cleansing his teeth, he should first have a bath for the purification of his body. The bath is to be accompanied by both Vaidika and Tantrika Mantras and the use of earth, etc.

संध्योपास्यादिकर्माणि वेदेनाचोदितानि मे ।

पूजां तैः कल्पयेत्सम्यक्संकल्पः कर्मपावनीम् ॥११॥

11. Through the Vedas I have enjoined certain rites such as the morning, noon and evening prayers. Along with them, he should perform with right determination My worship, which roots out Karma.

शैली दारुमयी लौही लेप्या लेब्ध्या च सैकती ।

मनोमयी मणिमयी प्रतिमाऽष्टविधा स्मृता ॥१२॥

12. Images are of eight kinds—those made of stone, wood, gold, etc., clay, etc., sand and jewels, as well as painted and mental ones.¹

[¹Mental ones—When the worship is performed in one's heart.]

चलाचलेति द्विविधा प्रतिष्ठा जीवमन्दिरम् ।

उद्भासावाहने न स्तः स्थिरायामुद्भाचर्चने ॥१३॥

13. Images, which are the temples of God,

are divided into two other classes—movable and immovable. In worshipping through the immovable ones, O Uddhava, there is neither¹ the ceremony of invocation nor that of valediction.

[¹*Neither &c.*—Because at the time of installation the deity is invoked to reside permanently in them.]

अस्थिरायां विकल्पः स्यात्स्थण्डिले तु भवेद्द्वयम् ।

क्षपनं त्वविलेप्यायामन्यत्र परिमार्जनम् ॥१४॥

14. With regard to the movable images there is an option¹ about this, but in the case of the sacrificial ground, etc., they are compulsory. Bathing is performed with all except the clay ones, etc.² In other cases, only wiping is done.

[¹*Option &c.*—according to the particular case ; *e. g.* they should be omitted in the case of a Salagrama, and performed in the case of a sandy image. As regards other kinds of movable images they are optional.

²*Clay ones &c.*—implying paintings ; these two exceptions require 'wiping'.]

द्रव्यैः प्रसिद्धैर्मद्यागः प्रतिमादिष्वमायिनः ।

भक्तस्य च यथालब्धैर्हृदि भावेन चैव हि ॥१५॥

15. The worship of a sincere devotee in images should be done with the choicest offerings that are available ; in the heart it should be done with only mental offerings.

स्नानालंकरणं प्रेष्टमर्चयामेव तूद्धव ।

स्थण्डिले तत्त्वविन्यासो वद्वावाज्यप्लुतं हविः ॥१६॥

16. In images, O Uddhava, it is bathing and decoration which are dearest to Me ; in the sacrificial ground, the locating¹ of the deities ; and in fire, oblations soaked in Ghee.

[The special points in connection with particular symbols are mentioned here.

¹Locating &c.—Mentally conceiving the principal and subordinate deities as occupying different parts of it.]

सूर्ये चाभ्यर्हणं प्रेष्टं सलिले सलिलादिभिः ।

श्रद्धयोपाहतं प्रेष्टं भक्तेन मम वार्यपि ॥१७॥

भूर्यप्यभक्तोपहतं न मे तोषाय कल्पते ।

गन्धो धूपः सुमनसो दीपोऽन्नाद्यं च किं पुनः ॥१८॥

17-18. In the sun, worshipping through prayers, etc., is dearest to Me ; in water, through water, etc. Even water offered by a devotee with faith is dearest to Me—not to speak of perfume, incense, flowers, light and various kinds of food. But a heap of offerings from one who is not a devotee fails to please Me.

शुचिः संभृतसंभारः प्राग्दर्भैः कल्पितासनः ।

आसीनः प्रागुदग्वाऽर्चेदर्चयामथ संमुखः ॥१९॥

19. After first collecting the requisites of

worship and purifying¹ himself, he should have a seat of Kusa grass, and seated thereon facing the east or north, he should worship Me. In the case of an (immovable) image, however, he should face that.

[¹*Purifying* &c.—by a bath, etc.]

कृतन्यासः कृतन्यासां मदर्चां पाणिना मृजेत् ।

कलशं प्रोक्षणीयं च यथावदुपसाधयेत् ॥२०॥

20. Having located the deities in his own body, he should place the principal Mantra in my image, and purify¹ it with his hand. He should duly² purify the pitcher filled with sacred water for sprinkling.

[All the steps in the worship have not been mentioned in these verses. They should be supplied from fuller treatises on the subject.

¹*Purify* &c.—by taking away the flowers already offered, and so on.

²*Duly* &c.—by flowers, sandal, etc.]

तदङ्घ्रिर्देवयजनं द्रव्याण्यात्मानमेव च ।

प्रोक्ष्य पात्राणि त्रीण्यङ्घ्रिस्तैस्तैर्द्रव्यैश्च साधयेत् ॥२१॥

21. He should sprinkle that water on the place of worship, on the requisites of worship and on himself, and put in three vessels some of that water and the things prescribed for each.

पाद्यार्घाचमनीयार्थं त्रीणि पात्राणि दैशिकः ।

हृदा शीर्ष्णाऽथ शिखया गायत्र्या चाभिमन्त्रयेत् ॥२२॥

22. The worshipper should purify the three vessels meant for the water to wash the feet, for the welcome offerings, and for the water to wash the mouth, with the Mantras '*Namas* to the heart,' '*Svâha* to the head,' and '*Vashat* to the hair on the crown,' respectively, and all with the Gâyatri.

पिण्डे वाय्वग्निसंशुद्धे हृत्पद्मस्थां परां मम ।

अर्णवीं जीवकलां ध्यायेन्नादान्ते सिद्धभाविताम् ॥२३॥

23. Having¹ purified his body with air and fire, he should meditate on the subtle and supreme form of Mine as Narayana, seated in the lotus of his heart—which the Siddhas reflect on at the end² of the Nâda.

[¹*Having* &c.—The process of Bhutasuddhi, referred to here, is briefly as follows : The priest has first to imagine his body as dried by the air in his stomach and burnt by the fire at the extremity of his spine, and then revived by the nectar of the moon in his forehead. In this new body he has to meditate on the Lord as described in this verse.

²*Siddhas*—See note on verse 12, chapter XIX.

³*End* &c.—The symbol Om consists of five parts—A, U, M, Bindu and Nâda, ranged according to their degree of subtlety. Beyond the last stage even is God. An exceedingly subtle state of perfection is implied.]

तयाऽऽत्मभूतया पिण्डे व्याप्ते संपूज्य तन्मयः ।

आवाह्यार्चादिषु स्थाप्य न्यस्ताङ्गं मां प्रपूजयेत् ॥२४॥

24. Identifying himself with that form and imagining it as pervading his body, he should mentally worship it ; being one with that, he should invoke it and put¹ it in the image, etc., and locating the deities in its different parts, worship Me.

[¹Put &c.—with the appropriate gesture.]

पाद्योपस्पर्शार्हणादीनुपचारान्प्रकल्पयेत् ।

धर्मादिभिश्च नवभिः कल्पयित्वाऽऽसनं मम ॥२५॥

पद्ममष्टदलं तत्र कर्णिकाकेसरोज्ज्वलम् ।

उमाभ्यां वेदतन्त्राभ्यां मह्यं तूभयसिद्धये ॥२६॥

25-26. Having conceived My cot¹ with the attributes such as virtue, etc., and the nine Powers, and on that an eight-petalled lotus, with effulgent² pericarp and stamens, he should, for the achievement of prosperity and liberation as set forth in the Vedas and Tantras, offer Me, with both kinds of Mantras, water for washing the feet and mouth, welcome offerings and other things.

[¹Cot—of which virtue, knowledge, renunciation and lordship are the legs, the opposites of these the four side pieces, the nine Powers—Vimala, Utkarshini, etc.—the seat, and so on.

²*Effulgent*—Because of the sun, moon and fire in three of its stamens.]

सुदर्शनं पाञ्चजन्यं गदासीधुधनुर्हलान् ।

मुसलं कौस्तुभं मालां श्रीवत्सं चानुपूजयेत् ॥२७॥

27. He should next worship My weapons—the disc Sudarsana, the conch Pāñchajanya, the club, the sword, the bow and arrows, the plough and the mace,¹ as also the ornaments—the jewel Kaustubha, the garland and the curl of hair on the chest called Srivatsa.

[¹*Mace*—or 'Musala' in ancient warfare was an iron-tipped wooden pole for hurling, differing materially from the club or 'gadâ', which was a formidable iron weapon with a handle.]

नन्दं सुनन्दं गरुडं प्रचण्डं चण्डमेव च ।

महाबलं बलं चैव कुमुदं कुमुदेक्षणम् ॥२८॥

दुर्गां विनायकं व्यासं विश्वक्सेनं गुरुन्सुरान् ।

स्वे स्वे स्थाने त्वभिमुखान्पूजयेत्प्रोक्षणादिभिः ॥२९॥

28-29. He should worship with welcome offerings, etc., Nanda,¹ Sunanda, Prachanda, Mahabala, Bala, Kumuda and Kumudekshana as well as Garuda ; Durga, Ganesa, Vyasa and Vishvakshena ; the Gurus and the gods,²—all stationed in their respective places,³ facing Me.

[¹*Nanda* &c.—These form His body-guard, while Garuda carries Him on his back.

²*Gods*—Indra and the other Rulers of the spheres.

³*Respective places*—different points of the compass.]

चन्दनोशीरकर्पूरकुङ्कुमागुरुवासितैः ।

सलिलैः स्नापयेन्मन्त्रैर्नित्यदा विभवे सति ॥३०॥

स्वर्णघर्मानुवाकेन महापुरुषविद्यया ।

पौरुषेणापि सूक्तेन सामभी राजनादिभिः ॥३१॥

20-31. Having got the means, he should always bathe Me with water scented by sandal, Usira,¹ camphor, saffron and agallochum, with such Mantras as the Svarna-gharma² hymn, the stanza³ on the Mahapurusha, the Purusha-Sukta, the Sâmas called Râjana,⁵ and so on.

[¹*Usira*—the fragrant root of the plant *Andropogon muricatus*.

²*Svarna-gharma* &c.—A Vedic hymn beginning with सुवर्णं घर्मं पविदेवेनम्, etc.

³*Stanza* &c.—The opening verses of the Vishnu-Purana.

⁴*Purusha-sukta*—Rig-veda, 10th Mandala, 90th Sukta.

⁵*Râjana*—beginning with इन्द्रं नरो नेमधिता, etc.]

चक्ष्रोपवीताभरणपत्रस्त्रागन्धलेपनैः ।

अलंकुर्वीत सप्रेम मद्भक्तो मां यथोचितम् ॥३२॥

32. Full of love, My devotee should appro-

priately decorate Me with clothes, the holy thread, ornaments, leaf-patterns,¹ garlands, scent and unguents.

[¹*Leaf-patterns*—on the cheeks or chest or any other part of the body, with sandal, etc.]

पाद्यमाचमनीयं च गन्धं सुमनसोऽक्षतान् ।

धूपदीपोपहार्याणि दद्यान्मे श्रद्धयाऽर्चकः ॥३३॥

33. The worshipper should offer Me with faith various presents such as water for washing the feet and mouth, scent, flowers, sunned rice grains, incense and light.

गुडपायसर्पींषि शङ्कुल्यपूपमोदकान् ।

संयावदधिसूपांश्च नैवेद्यं सति कल्पयेत् ॥३४॥

34. Having got the means, he should offer Me the following kinds of food—preparations of molasses, sweetened milk-rice, Ghee, different kinds of flour cakes and sweets, curd and vegetable dishes.

अभ्यङ्गोन्मर्दनादर्शदन्तधावाभिषेचनम् ।

अन्नाद्यगीतनृत्यादि पर्वणि स्युरुतान्वहम् ॥३५॥

35. There should take place, daily¹ or on special days, unction, rubbing of scented powders, presenting of a mirror, washing of the teeth,

ablution, offering of different kinds of food, music and dance.

[¹Daily—if the worshipper is rich enough.]

विधिना विहिते कुण्डे मेखलागर्तवेदिभिः ॥

अग्निमाधाय परितः समूहेत्पाणिनोहितम् ॥३६॥

36. Lighting a fire in a pit made according to the rules,¹ with a girdle, cavity and altar, he should collect it, when kindled, from all sides with his hand.

[The mode of worshipping in the fire for additional results is shown here.

¹Rules—as laid down in his particular Veda.]

परिस्तीर्याथ पर्युक्षेदन्वाधाय यथाविधि ।

प्रोक्षण्याऽऽसाद्य द्रव्याणि प्रोक्ष्याग्नौ भावयेत माम् ॥३७॥

37. Then spreading Kusa grass round it, he should sprinkle water around. Having put faggots¹ into the fire according to the prescribed rules and placed the different offerings near it, he should sprinkle the sacred water from the pitcher on it and meditate on Me² there :

[¹Faggots &c.—uttering the Mantra ॐ भूः स्वाहा, etc.

²Me—as the Indwelling Ruler.]

तप्तजाम्बूनदप्रख्यं शङ्खचक्रगदाम्बुजैः ।

लसच्चतुर्भुजं शान्तं पद्मकिञ्जल्कवाससम् ॥३८॥

38. Like heated gold in complexion ; with four arms bearing gracefully a conch, a disc, a club and a lotus ; serene ; wearing a cloth of the colour of lotus stamens ;

स्फुरत्किरीटकटककटिसूत्रवराङ्गदम् ।

श्रीवत्सवक्षसं भ्राजत्कौस्तुभं वनमालिनम् ॥३६॥

39. Wearing a shining diadem, bracelets, waist-band and splendid armlets ; with the curl Srivatsa on the chest, radiant with the jewel Kaustubha ; and wearing a garland of wild flowers.

थ्यायन्नभ्यर्च्य दारूणि हविषाऽभिघृतानि च ।

प्रास्याज्यभागावाधारौ दत्त्वा चाज्यप्लुतं हविः ॥४०॥

जुहुयान्मूलमन्त्रेण षोडशर्चावदानतः ।

धर्मादिभ्यो यथान्यायं मन्त्रैः स्विष्टिकृतं बुधः ॥४१॥

40-41. After meditating and worshipping Me, he should put faggots soaked in Ghee into the fire, perform the two Aghâras¹ and the two Homas,² and uttering the principal Mantra³ and the Purusha-Sukta, for each stanza of the latter offer oblations soaked in Ghee, making duly, with the appropriate Mantras,⁴ offerings to virtue, etc., as well as the offering called Svishtikrita.

[¹Aghâras—pouring of Ghee across the fire, uttering प्रजापतये स्वाहा, etc.]

²*Homas*—pouring of oblations, uttering अग्नये स्वाहा, etc.

³*Mantra*—i. e. Om namo Narayanaya.

⁴*Mantras*—adding 'Swaha' to each name.

⁵*Svishtikrita*—made to the fire.]

अभ्यर्च्यार्थं नमस्कृत्य पार्षदेभ्यो बलिं हरेत् ।

मूलमन्त्रं जपेद्ब्रह्म सरन्नारायणात्मकम् ॥४२॥

42. Then worshipping and saluting Me, the wise man should offer food to My attendants, and thinking of Brahman manifested as Narayana, he should repeat the principal Mantra.

दत्त्वाऽऽचमनमुच्छेषं विश्वक्सेनाय कल्पयेत् ।

मुखवासं सुरभिस्ताम्बूलाद्यमथार्हयेत् ॥४३॥

43. Having offered Me the water for washing the mouth, he should offer the remnants of My food to Vishvakṣena. Then he should offer Me things to chew, such as fragrant betel, etc., and again worship Me.

उपगायन्गृणन्नुक्त्यन्कर्माण्यभिनयन्मम ।

मत्कथाः श्रावयन् शृण्वन्मुहूर्तं क्षणिको भवेत् ॥४४॥

44. He should be rapt for some time in singing to and praising Me, dancing, acting My deeds, and listening to and narrating My exploits.

स्तवैरुच्चावचैः स्तोत्रैः पौराणैः प्राकृतेरपि ।

स्तुत्वा प्रसीद भगवन्निति वन्देत दण्डवत् ॥४५॥

45. Praising Me with various hymns and odes composed by the ancients as well as the moderns, he should prostrate himself before Me, saying, "Lord, be gracious unto me !"

शिरो मत्पादयोः कृत्वा बाहुभ्यां च परस्परम् ।

प्रपन्नं पाहि मामीश भीतं मृत्युग्रहार्णवात् ॥४६॥

46. Placing his head at My feet and holding them with both his hands correspondingly,¹ he should say, "Lord, save me from the ocean of transmigration, with the shark of Death in it, of which I am (terribly) afraid. I have taken refuge in Thee."

[¹Correspondingly—i. e. holding the right foot with the right hand, and so on.]

इति शेषां मया दत्तां शिरस्याधाय सादरम् ।

उद्भासयेच्चेदुद्भास्यं ज्योतिर्ज्योतिषि तत्पुनः ॥४७॥

47. Placing¹ the token of My pleasure respectfully on his head, he should perform the valedictory ceremony—if² this has to be done—by merging³ the Light that was put in the image, back in the Light that is in his heart.

[¹Placing &c.—in imagination.

²*If &c.*—according to the nature of the image or symbol.

³*Merging &c.*—Revoking the projection of his spirit in the image (verse 24) into himself.

It will appear on reflection that the whole process is firmly grounded on Advaita.]

अर्चादिषु यदा यत्र श्रद्धा मां तत्र चार्चयेत् ।

सर्वभूतेष्व्वात्मनि च सर्वात्माऽहमवस्थितः ॥४८॥

48. Among the images, etc., one may worship Me just in that in which he may have faith at any particular time. For¹ I am the Self of all and dwell in everything as well as in one's own self.

[¹*For &c.*—So no comparison of their merits need be made.]

एवं क्रियायोगपथैः पुमान्वैदिकतान्त्रिकैः ।

अर्चन्नुभयतः सिद्धिं मत्तो विन्दत्यभीप्सिताम् ॥४९॥

49. Worshipping Me thus by means of ceremoninals, Vaidika as well as Tantrika, a man obtains from Me his desired boon, both here and hereafter.

मदर्चां संप्रतिष्ठाप्य मन्दिरं कारयेद्दृढम् ।

पुष्पोद्यानानि रम्याणि पूजायात्रोत्सवाश्रितान् ॥५०॥

पूजादीनां प्रवाहार्थं महापर्वस्वथान्वहम् ।

क्षेत्रापणपुरग्रामान्दत्त्वा मत्सार्ष्टितामियात् ॥५१॥

50-51. Installing My image, he must have a strong temple built for it, with beautiful flower-gardens attached, and for the continuance of the daily worship as well as gatherings and festivals on special days, he should make a gift of lands, shops, towns and villages to support the worship, etc. By doing so he attains a splendour equalling Mine.

प्रतिष्ठया सार्वभौमं सद्गना भुवनत्रयम् ।

पूजादिना ब्रह्मलोकं त्रिभिर्मत्साम्यतामियात् ॥५२॥

52. By installing My image a man attains suzerainty on earth ; 'by building a temple for it, the three worlds ; by worship, etc., the sphere of Brahmâ ; and by all the three, sameness with Me.

मामेव नैरपेक्ष्येण भक्तियोगेन विन्दति ।

भक्तियोगं स लभते एवं यः पूजयेत माम् ॥५३॥

53. By worshipping Me with devotion regardless of any other consideration¹ he verily attains Me. This devotion is accessible to him who worships Me in this way.²

[¹Consideration—such as going to heaven, and so forth.]

यः स्वदत्तां परैर्दत्तां हरेत सुरविप्रयोः ।

वृत्तिं स जायते विद्भुग्वर्षाणामयुतायुतम् ॥५४॥

54. He who robs the maintenance—whether awarded by himself or others—of a deity or a Brahmana, is born as a dirty maggot for millions of years.

कर्तुश्च सारथेर्हेतोरनुमोदितुरेव च ।

कर्मणां भागिनः प्रेत्य भूयो भूयसि तत्फलम् ॥५५॥

55. Whatever fate awaits this culprit in the next life, overtakes also those who aid, instigate or abet him in the deed, for they are sharers in it. The punishment is greater in proportion to the enormity of the sin.

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CHAPTER XXIII

श्रीभगवानुवाच ।

परस्वभावकर्माणि न प्रशंसेन्न गर्हयेत् ।

विश्वमेकात्मकं पश्यन्प्रकृत्या पुरुषेण च ॥१॥

The Lord said :

1. Seeing the universe one with Purusha and Prakriti, one should neither praise nor criticise others' natures' and actions.

[¹Natures—such as balanced, active and dull.]

परस्वभावकर्माणि यः प्रशंसति निन्दति ।

स आशु भ्रश्यते स्वार्थादसत्यभिनिवेशतः ॥२॥

2. He who praises or criticises others' natures and actions quickly slips away from his well-being, for having set his heart on what is unreal.

तैजसे निद्रयाऽऽपन्ने पिण्डस्थो नष्टचेतनः ।

मायां प्राप्नोति मृत्युं वा तद्वन्नानार्थद्वक् पुमान् ॥३॥

3. As, when the organs, the effects of Rajasa

egoism, are overpowered by sleep, the Jiva losing his outward consciousness experiences either illusive dreams, or deathlike sleep, so does¹ a man who sees multiplicity.

[¹Does &c.—find his mind either outgoing or dull.]

किं भद्रं किमभद्रं वा द्वैतस्यावस्तुनः कियत् ।

वाचोदितं तदनृतं मनसा ध्यातमेव च ॥४॥

4. In duality, which is unreal, what is good or what is bad, and to what extent? Whatever is uttered by the tongue¹ and conceived by the mind is unreal.

[¹ Tongue—suggests the other organs also. So also 'speech' in verses 17 and 35.]

छायाप्रत्याह्वयाभासा ह्यसन्तोऽप्यर्थकारिणः ।

एवं देहादयो भावा यच्छन्त्यामृत्युतो भयम् ॥५॥

5. A reflection, an echo and an illusive appearance,¹ even though unreal, produce some effect. So do things like the body, etc., cause alarm till death.²

[¹Appearance---e g. silver in the mother-of-pearl.

²Till death—Another rendering would be—'until they dissolve in realisation.']

आत्मैव तदिदं विश्वं सृज्यते सृजति प्रभुः ।

त्रायते त्राति विश्वात्मा ह्रियते हरतीश्वरः ॥६॥

6. The Lord God, the Atman, the Self of the universe, projects this universe and is projected,¹ maintains it and is maintained, dissolves it and is dissolved.

[¹*Is projected*—Because it is the Atman that appears as the universe.]

तस्मान्नद्यात्मनोऽन्यस्मादन्यो भावो निरूपितः ।

निरूपितेयं त्रिविधा निर्मूला भातिरात्मनि ।

इदं गुणमयं विद्धि त्रिविधं मायया कृतम् ॥७॥

7. Therefore nothing is proved to be other than the Atman, which is distinct (from the universe). The threefold¹ appearance in the Atman (that we see) is proved to be without foundation. Know the threefold division consisting of the Gunas to be but the effect² of Maya.

[¹*Threefold &c.*—as Adhyatmika, Adhibhautika and Adhidaivika.

²*Effect &c.*—*i. e.* an illusory appearance, the Atman alone being real.]

एतद्विद्वान्मदुदितं ज्ञानविज्ञाननैपुणम् ।

न निन्दति न च स्तौति लोके चरति सूर्यवत् ॥८॥

8. He who knows this quintessence of knowledge and realisation that I have spoken of, neither praises nor criticises anybody. He moves in the world like the sun.¹

[¹*Like the sun*—which shines on the saint and the sinner alike.]

प्रत्यक्षेणानुमानेन निगमेनात्मसंविदा ।

आद्यन्तवदसज्ज्ञात्वा निःसङ्गो विचरेदिह ॥६॥

9. Knowing by means of sense perception, inference, scriptural evidence and one's own realisation, that whatever has a beginning and an end is unreal, one should wander in the world free from attachment.

उद्धव उवाच ।

नैवात्मनो न देहस्य संसृतिर्द्रष्टृदृश्ययोः ।

अनात्मस्वद्विशोरीश कस्य स्यादुपलभ्यते ॥१०॥

Uddhava said :

10. O Lord, relative existence is impossible either to the Atman or to the body, for they are the subject and object, the Self-effulgent One and non-Self, respectively. All the same it is perceived. So whose should it be ?

आत्माऽव्ययोऽगुणः शुद्धः स्वयंज्योतिरनावृतः ।

अग्निवद्धारुवदचिद्देहः कस्येह संसृतिः ॥११॥

11. The Atman is changeless, transcendent, pure, self-effulgent, ever-manifest and like fire¹ ;

while the body is non-intelligent, like wood. So which of these has relative existence ?

[¹Like fire—i. e. illuminer.]

श्रीभगवानुवाच ।

यावद्देहेन्द्रियप्राणैरात्मनः संनिकर्षणम् ।

संसारः फलवांस्तावदपार्थोऽप्यविवेकिनः ॥१२॥

The Lord said :

12. So long as the self is related to the body, the organs and the Pranas, relative existence, even though unreal, has a semblance of reality for the undiscriminating man.

अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते ।

ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥१३॥

13. Even though the universe is unreal, this man never misses having relative existence, as one given to thinking of sense-objects experiences troubles in dreams :

यथा ह्यप्रतिबुद्धस्य प्रस्वापो बह्वनर्थभृत् ।

स एव प्रतिबुद्धस्य न वै मोहाय कल्पते ॥१४॥

14. As a dream is a fruitful source of troubles to a sleeping man, but it no more¹ deludes him when he awakes.

[¹No more &c.—So the the man of realisation is free.]

शोकहर्षभयक्रोधलोभमोहस्पृहादयः ।

अहंकारस्य दृश्यन्ते उन्ममृत्युश्च नात्मनः ॥१५॥

15. Grief, joy, fear, anger, greed, infatuation, desire, etc., as well as birth and death are observed to belong to egoism, and not¹ to the Atman.

[¹Not &c.—Because they are absent in dreamless sleep.]

देहेन्द्रियप्राणमनोभिमानो

जीवोऽन्तरात्मा गुणकर्ममूर्तिः ।

सूत्रं महानित्युरुधेव गीतः

संसार आधावति कालतन्त्रः ॥१६॥

16. The Jiva identifying itself with the body, the organs, the Pranas and mind, of which he is the self, and assuming a form made up of tendencies and activities, travels, under the sway of God, hither and thither in relative existence, called by various names such as Sutra¹ and Mahat and so on.

[¹Sutra &c.—See note on verse 6, Ch. XIX.]

अमूलमेतद्बहुरूपरूपितं

मनोवचःप्राणशरीरकर्म ।

ज्ञानासिनोपासनया शितेन

छित्त्वा मुनिर्गां विचरत्यतृष्णः ॥१७॥

17. Cutting asunder with the sword of knowledge sharpened by service unto the Teacher, this aggregate of mind, speech, Pranas, body and work, which, though without a basis, is manifested in diverse forms,—the meditative man wanders over the earth free from attachment.

ज्ञानं विवेको निगमस्तपश्च

प्रत्यक्षमैतिह्यमथानुमानम् ।

आद्यन्तयोरस्य यदेव केवलं

कालश्च हेतुश्च तदेव मध्ये ॥१८॥

18. Knowledge is the discrimination, by means of the scriptures, performance of one's duty, direct perception, tradition and inference, that whatever is at the beginning and end of this universe, *viz.*, its illuminer and cause, is alone in the intermediate stage.

यथा हिरण्यं स्वकृतं पुरस्ता-

त्पश्चाच्च सर्वस्य हिरण्यमयस्य ।

तदेव मध्ये व्यवहार्यमाणं

नानापदेशैरहमस्य तद्वत् ॥१९॥

19. As gold, not converted¹ into beautiful ornaments, is before² and after all its modifications, as also in the intermediate stage, even though it may be called by various names,—so am I³ in respect of the universe.

[This verse shows how the effect is identical with the cause.

¹*Not converted &c.*—i. e. devoid of special names and forms.

²*Before &c.*—before their origin and after their destruction.

³*So am I &c.*—the only reality in the midst of the phenomena people call the world.]

विज्ञानमेतन्नियवस्थमङ्ग

गुणत्रयं कारणकार्यकर्तृ ।

समन्वयेन व्यतिरेकतश्च

येनैव तुर्येण तदेव सत्यम् ॥२०॥

20. That transcendent entity,¹ My friend, by which the mind with its three states,² the three Gunas, and the universe with its threefold division of cause,³ effect and agent, are posited both directly⁴ and indirectly,⁵ is alone real.

[Now it is shown that the object is identical with the subject.

¹*Transcendent entity*—Brahman, the Existence-Knowledge-Bliss Absolute.

²*Three states*—wakefulness, dream and profound sleep.

³*Cause &c.*—Adhyatma, Adhibhuta and Adhidaiva, respectively.

⁴*Directly*—As is borne out by such Sruti passages as, 'Which shining everything else shines,' etc. (Katha V. 15), 'The Prana of the Prana, the eye of the eye,' etc. (Brihad-aranyaka IV. iv. 18), and so on.

⁵*Indirectly*—Because It alone persists even when everything else has vanished, as in the Sushupti state.]

न यत्पुरस्तादुत यन्न पश्चा-

न्मध्ये च तन्न व्यपदेशमात्रम् ।

भूतं प्रसिद्धं च परेण यद्य-

त्तदेव तत्स्यादिति मे मनीषा ॥२१॥

21. That which is neither before nor after is also non-existent in the interim. It is a mere name.¹ I am of opinion that whatever is caused or brought to light by some other thing must be that and nothing else.

[¹*Name*—An echo of Chhandogya Upa. VI. i. 4—‘All modifications are mere names—efforts of speech,’ etc.]

अविद्यमानोऽप्यवभासते यो

वैकारिको राजससर्ग एषः ।

ब्रह्म स्वयंज्योतिरतो विभाति

ब्रह्मेन्द्रियार्थात्मविकारचित्रम् ॥२२॥

22. This world¹ of changes which was originally non-existent is a Rajasika projection of the Brahman and appears because of It. But the Brahman is self-existent and self-effulgent. Hence the Brahman alone appears in multiple forms as the organs, the subtle elements, the mind² and the gross elements.

[¹*This world &c.*—i. e. Brahman is both its cause and illuminer.

²*Mind*—also suggests the gods.]

एवं स्फुटं ब्रह्मविवेकहेतुभिः

परापवादेन विशारदेन ।

छित्त्वाऽऽत्मसन्देहमुपारमेत

स्वानन्दतुष्टोऽखिलकामुकेभ्यः ॥२३॥

23. Clearly removing one's doubts about the the Atman by reasons that lead to a realisation of the Brahman, as well as by a skilful negation¹ of things² other than the Brahman, one should turn away from all sense pleasures, being satisfied with the bliss of the Self.

[¹*Negation*—This is shown in the next few verses.

²*Things &c.*—the body, etc.]

नात्मा वपुः पार्थिवमिन्द्रियाणि

देवा ह्यसुर्वायुजलं हुताशः ।

मनोऽन्नमात्रं धिषणा च सत्त्व-

महंकृतिः खं क्षितिरर्थसाम्यम् ॥२४॥

24. The body is not the Atman, for it is material. Neither are the organs, the gods, the Pranas, air, water, fire, ether, earth, the sense-objects,¹ the Manas,² the intellect, the Chitta, the ego and Prakriti,—for they are all matter.

[¹*Sense-objects*—sight, sound, smell, taste and touch.

²*Manas &c.*—Mind is conceived of in four aspects according to its functions. It is Manas when it considers the various alternatives to a question, without coming to a definite conclusion about them. This last is the special function of the Buddhi or intellect, the faculty of judgment. Chitta or mind-stuff is that aspect of the mind in which it remembers things. And it is Ahamkara or ego when it flashes forth the feeling of 'I' in connection with all mental states.]

समाहितैः कः करणैर्गुणात्मभि-

गुणो भवेन्मत्सुविविक्तयाम्नः ।

विक्षिप्यमाणैरुत किं नु दूषणं

घनैरुपेतैर्विगतै रवेः किम् ॥२५॥

25. If the organs, which are made up of the Gunas, are controlled, what credit does it bring to a man who has completely realised My nature, and if they are outgoing, what blemish ? What matters it to the sun if the clouds gather together or are scattered ?

यथा नभो वाय्वनलाम्बुभूगुणै-

र्गतागतैर्वर्तुगुणैर्न सज्जते ।

तथाऽक्षरं सत्त्वरजस्तमोमलै-

रहंमतेः संसृतिहेतुभिः परम् ॥२६॥

26. As the sky is not affected by the ever-

changing attributes¹ of air, fire, water and earth, or² of the seasons, so the Absolute, which is beyond egoism, is not affected by the impurities of Sattva, Rajas and Tamas, which cause transmigration.

[¹Attributes—viz., the properties of drying, burning, wetting and soiling, respectively.

²Or &c.—such as heat and cold.]

तथापि सङ्गः परिवर्जनीयो

गुणेषु मायारचितेषु तावत् ।

मद्वक्तियोगेन दूढेन याव-

द्रजो निरस्येत मनःकषायः ॥२७॥

27. Yet contact with sense-objects, which are the creation of Nescience, should be avoided till attachment, which is a stain on the mind, has been removed by a strong and systematic devotion to Me.

यथाऽऽमयोऽसाधुचिकित्सितो नृणां

पुनः पुनः संतुदति प्ररोहन् ।

एवं मनोऽपक्वकषायकर्म

कुयोगिनं विध्यति सर्वसङ्गम् ॥२८॥

28. As a man's disease, carelessly treated, crops up again and again and troubles him, so a mind from which desire and activity have not

been destroyed, torments a bad Yogin who is attached to everything.

कुयोगिनो ये विहितान्तरायै-

र्मनुष्यभूतेस्त्रिदशोपसृष्टैः ।

ते प्राक्तनाभ्यासबलेन भूयो

युञ्जन्ति योगं न तु कर्मतन्त्रम् ॥२६॥

29. Those unsuccessful Yogins who have been led astray by obstacles in the shape of men,¹ despatched by the gods² for that purpose, practise, on account their previous habit, Yoga alone in their future life, and not an extension of work.

[¹Men—relatives and friends to whom we get attached.

²Gods—who do not generally like that men should get beyond their sphere by attaining realisation. Compare Brihadaranyaka I. iv. 10.]

करोति कर्म क्रियते च जन्तुः

केनाप्यसौ चोदित आनिपातात् ।

न तत्र विद्वान्प्रकृतौ स्थितोऽपि

निवृत्ततृष्णः खसुखानुभूत्या ॥३०॥

30. It is the body which, directed by something,¹ works and is modified² till death, but the man of realisation, with his desire quenched by experiencing the bliss of the Atman, even though he is in the body, is not affected by work.

[¹Something—e. g. past impressions of work.

²Modified—e. g. by the food it eats.]

तिष्ठन्तमासीनमुत व्रजन्तं

शयानमुक्षन्तमदन्तमन्नम् ।

स्वभावमन्यत्किमपीहमान-

मात्मानमात्मस्थमतिर्न वेद ॥३१॥

31. The man whose mind rests in the Atman does not even know the body as it stands, sits, walks, lies down, eats food, or performs any other natural function.

यदि स्म पश्यत्यसदिन्द्रियार्थं

नानानुमानेन विरुद्धमन्यत् ।

न मन्यते वस्तुतया मनीषी

स्वप्नं यथोत्थाय तिरोदधानम् ॥३२॥

32. Even if the illumined man sees the objects of the outgoing senses, he does not consider them as something real and other than the Self, because they are rejected by inference on account of their multiplicity,—as a man, on waking from sleep, dismisses the vanishing dream perceptions.

पूर्वं गृहीतं गुणकर्मचित्र-

मज्ञानमात्मन्यविविक्तमङ्ग ।

निवर्तते तत्पुनरीक्षयैव

न गृह्यते नापि विसृज्य आत्मा ॥३३॥

33. Formerly,¹ the effects² of Nescience, diversified by the Gunas and works,³ My friend, were taken as mixed up with the Self, and they again dissolve on the dawning of knowledge. But the Self is neither accepted nor discarded.

[¹Formerly—before illumination.

²Effects &c.—the body, etc.

³Works—good and bad, engendered by Sattva, Rajas and Tamas.]

यथा हि भानोरुदयो नृचक्षुषां

तमो निहन्यान्न तु सद्बिधत्ते ।

एवं समीक्षा निपुणा सती मे

हन्यात्तमिह पुरुषस्य बुद्धेः ॥३४॥

34. Just as sunrise takes away the veil of darkness from men's¹ eyes, but does not create anything, so the knowledge of Me,¹ if skilful, takes away the veil of darkness from a man's intellect.

[¹Me—the Atman.]

एष स्वयंज्योतिरजोऽप्रमेयो

महानुभूतिः सकलानुभूतिः ।

एकोऽद्वितीयो वचसां विरामे

येनेषिता वागसवश्चरन्ति ॥३५॥

35. This Atman is self-effulgent, birthless, unknowable, Knowledge Absolute, omniscient, one, indivisible and beyond speech,¹ for under² Its direction speech and the Pranas function.

[¹*Beyond speech*—Compare Taittiriya Upa. II. 9.

²*Under &c.*—Compare Kena I. 1-2.]

एतावानात्मसंमोहो यद्विकल्पस्तु केवले ।

आत्मनृते स्वमात्मानमवलम्बो न यस्य हि ॥३६॥

36. The delusion of the mind consists in this that it imagines duality in the Absolute Atman, for except one's own self the duality has no foundation.

यन्नामाकृतिनिर्ग्राह्यं पञ्चवर्णमबाधितम् ।

व्यर्थेनाप्यर्थवादोऽयं द्वयं पण्डितमानिनाम् ॥३७॥

37. It is¹ only people wise in their own conceit who consider this duality, consisting of the five elements and perceived through name and form, as irrefragable, and quite gratuitously² assume the Vedantic view to be a piece of glorification.³

[¹*It is &c.*—A criticism of the Mimamsaka School.

²*Gratuitously &c.*—Because the Vedantic passages cannot form part of an injunction, in which case they might indirectly serve to glorify the act.

³*Glorification*—and therefore not to be taken literally.]

योगिनोऽपक्वयोगस्य युञ्जतः काय उत्थितैः ।

उपसर्गैर्विहन्येत तत्रायं विहितो विधिः ॥३८॥

38. Should the body of a Yogin who is but practising Yoga and is not yet an adept in it, be overtaken by troubles that may have cropped up in the course of it, then the following remedies are prescribed.

[Now follow some directions for warding off certain concomitant evils of Yoga practice.]

योगधारणया कांश्चिदासनैर्धारणान्वितैः ।

तपोमन्त्रौषधैः कांश्चिदुपसर्गान्विनिर्दहेत् ॥३९॥

39. Some of these troubles he should burn up through Yogic concentration,¹ some² through postures coupled with retention of the breath, and some³ through austerities, Mantras and medicines.

[¹Concentration—*e. g.* by concentrating on the sun and the moon he should remove sensations of cold and heat, respectively.

²Some—*e. g.* rheumatism, etc.

³And some—*e. g.* those due to planets, or snakes, etc.]

कांश्चिन्ममानुध्यानेन नामसंकीर्तनादिभिः ।

योगेश्वरानुवृत्त्या वा हन्यादशुभदान् शनैः ॥४०॥

40. Some evils¹ he should slowly kill through meditation on Me and the chanting of My name,

etc., and some² through service unto the great Masters of Yoga.

[¹*Evils*—such as lust, etc.

²*Some*—such as haughtiness, etc.]

केचिद्देहमिमं धीराः सुकल्पं वयसि स्थिरम् ।

विधाय विविधोपायैरथ युञ्जन्ति सिद्धये ॥४१॥

41. There are some strong-willed people who by various means first make the body very strong and of undecaying youth, and then practise Yoga with a view to acquiring extraordinary powers.¹

[¹*Powers*—For details of these see Chapter X.]

नहि तत्कुशलादृत्यं तदायासो ह्यपार्थकः ।

अन्तवत्त्वाच्छरीरस्य फलस्येव वनस्पतेः ॥४२॥

42. But that is not praised by the wise, for such effort is useless, since the body is mortal, like¹ the fruits of a tree.

[¹*Like &c.*—But the Atman is eternal.]

योगं निषेवतो नित्यं कायश्चेत्कल्पतामियात् ।

तच्छ्रद्दध्यान्न मतिमान्योगमुत्सृज्य मत्परः ॥४३॥

43. If, in the course of regularly practising Yoga, his body gets strong, the intelligent Yogin who is devoted to Me should not¹ give up practice, pinning his faith on that.

[*Should not* &c.—He should not get attached to these powers, which are nothing in comparison with the majesty of the Atman.]

योगचर्यामिमां योगी विचरन्मद्वयपाश्रयः ।

नान्तरायैर्विहन्येत निःस्पृहः स्वसुखानुभूः ॥४४॥

44. The Yogin who practises this Yoga, relying solely on Me and having no desires, is not thwarted by obstacles and experiences the bliss of the Self.

CHAPTER XXIV

उद्धव उवाच ।

सुदुस्तरामिमां मन्ये योगचर्यामनात्मनः ।

यथाऽञ्जसा पुमान्सिध्येत्तन्मे ब्रूह्यञ्जसाऽच्युत ॥१॥

Uddhava said :

1. O Achyuta, I consider the pursuit of this Yoga extremely difficult for one who is not a master of his senses. Please tell me in a simple way how a man may attain realisation easily.

प्रायशः पुण्डरीकाक्ष युञ्जन्तो योगिनो मनः ।

विषीदन्त्यसमाधानान्मनोनिग्रहकर्षिताः ॥२॥

2. O lotus-eyed One, often do Yogis who are trying to control the mind feel despondent either owing to their failure to do so, or being exhausted in their struggle to control the mind.

अथात आनन्ददुर्घं पदाम्बुजं

हंसाः श्रयेरन्नरविन्दलोचन ।

सुखं नु विश्वेश्वर योगकर्मभि-

स्त्वन्माययाऽमी विहता न मानिनः ॥३॥

3. Hence, O lotus-eyed One, O Lord of the universe, sages with discrimination never fail to resort cheerfully to Thy lotus feet, which shower bliss. They are not overtaken by Thy inscrutable Maya and are never proud of their attainments in Yoga and work.

किं चित्रमच्युत तवैतदशेषबन्धो

दासेष्वनन्यशरणेषु यदात्मसात्त्वम् ।

योऽरोचयत्सह मृगैः स्वयमीश्वराणां

श्रीमत्किरीटतटपीडितपादपीठः ॥४॥

4. O Achyuta, O Friend of all, is it any wonder that Thou placest Thyself unreservedly at the disposal of Thy servants who have no other refuge but Thee? For did'st Thou not gladly mix on terms of friendship with animals,¹ even though high Potentates² lay the ends of their shining crowns at Thy footstool?

[¹Animals—monkeys and bears. The reference is to the Lord's incarnation as Rama.

²Potentates—such as Brahmâ.]

तं त्वाऽखिलात्मदयितेश्वरमाश्रितानां

सर्वार्थदं स्वकृतविद्विस्सृजेत को नु ।

को वा भजेत्किमपि विस्मृतयेऽनुभूत्यै

किं वा भवेन्न तव पादरजोजुषां नः ॥५॥

5. Who that knows what Thou dost to Thy devotees, would discard Thee, the Self of all, the well-beloved Lord, the Giver of all boons to Thy dependants, and who would resort to any other master for material prosperity, or for forgetfulness¹ of the world either? What indeed is inaccessible to us who adore the dust of Thy feet?

[¹*Forgetfulness &c.—i. e. liberation.*]

नैवोपयन्त्यपचितिं कवयस्तवेश

ब्रह्मायुषाऽपि कृतमृद्धमुदः स्मरन्तः ।

योऽन्तर्बहिस्तनुभृतामशुभं विधुन्व-

न्नाचार्यचैत्यवपुषा स्वगतिं व्यनक्ति ॥६॥

6. O Lord, sages, whose joys increase as they think of Thy favours, can never—not even in the lifetime of Brahmâ—repay their debt of gratitude to Thee, who revealest Thy nature, by removing the evil¹ of all beings, in a double form,—outside, as the Teacher, and inside, as the Indwelling Ruler.

[¹*Evil—i. e. the hankering for sense-pleasures.*]

श्रीशुक उवाच ।

इत्युद्धवेनात्यनुरक्तचेतसा

पृष्टो जगत्क्रीडनकः स्वशक्तिभिः ।

गृहीतमूर्तित्रय ईश्वरेश्वरो

जगाद सप्रेममनोहरस्मितः ॥७॥

7. Suka said, "Being thus asked by the devoted Uddhava, the God of gods, whose toy is the world, and who through His own powers¹ assumes a triple form,² said with a loving, beautiful smile."

[¹Own powers—Sattva, Rajas and Tamas.

²Triple form—as Vishnu, Brahmâ and Shiva, respectively.]

श्रीभगवानुवाच । *

हन्त ते कथयिष्यामि मम धर्मान्सुमङ्गलान् ।

यान्श्चक्ष्याऽऽचरन्मर्त्यो मृत्युं जयति दुर्जयम् ॥८॥

The Lord said :

8. Well, I shall tell you some excellent forms of religion concerning Me, practising which with faith a man can conquer invincible Death.

कुर्यात्सर्वाणि कर्माणि मदर्थं शनकैः स्मरन् ।

मय्यर्पितमनश्चित्तो मद्भर्मात्ममनोरतिः ॥९॥

9. Placing one's Manas and mind-stuff in Me, with the body and mind delighting in the religion concerning Me, one should calmly do all work for My sake, remembering Me all the while.

देशान्पुण्यानाश्रयेत मद्भक्तैः साधुभिः श्रितान् ।

देवासुरमनुष्येषु मद्भक्ताचरितानि च ॥१०॥

10. One should resort to sacred tracts inhabited by holy men devoted to Me. Among the gods, Asuras and men, one should imitate the conduct of those alone who are My devotees.

पृथक् सत्रेण वा मह्यं पर्वयात्रामहोत्सवान् ।

कारयेद्गीतनृत्याद्यैर्महाराजविभूतिभिः ॥११॥

11. One should arrange, either single-handed or jointly with others, special days, gatherings and festivities celebrated in my honour with royal splendours, in the shape of music and dance, and so on.

मामेव सर्वभूतेषु बहिरन्तरपावृतम् ।

ईक्षेतात्मनि चात्मानं यथा खममलाशयः ॥१२॥

12. With a pure mind one should observe in all beings as well as in oneself only Me, the Atman, who am both inside and out, and unobstructed like the sky.

इति सर्वाणि भूतानि मद्भावेन महाद्युते ।

सभाजयन्मन्यमानो ज्ञानं केवलमाश्रितः ॥१३॥

ब्राह्मणे पुलकसे स्तेने ब्रह्मण्येऽर्के स्फुलिङ्गके ।

अक्रूरे क्रूरके चैत्र समद्वक्पण्डितो मतः ॥१४॥

13-14. O great soul, he who, taking his stand on pure knowledge, thus regards and honours all beings as Myself, who has the same attitude towards a Chandala¹ as well as a Brahmana, a thief as well as a patron of the Brahmanas, a spark of fire as well as the sun, and a ruffian as well as a kind man,—is considered a sage.

[¹*Chandala &c.*—suggesting differences due to birth, work, quality and nature, respectively.]

नरेष्वभीक्ष्णं मद्भावं पुंसो भावयतोऽचिरात् ।

स्पर्धासूयातिरस्काराः साहंकारा वियन्ति हि ॥१५॥

15. Ideas of rivalry,¹ jealousy, pity and egoism quickly depart from a man who always thinks of Me in all men.

[¹*Rivalry &c.*—concerning his equals, superiors, inferiors and himself, respectively.]

विसृज्य स्मयमानान्खान्दृशं व्रीडां च दैहिकीम् ।

प्रणमेद्दण्डवद्भूमावाश्वचाण्डालगोखरम् ॥१६॥

16. Ignoring the derisive smiles of one's friends, and leaving aside a merely physical view¹ of things as well as shame, one should prostrate oneself on the ground before every creature, down to a Chandala, a cow, an ass, or a dog.

[¹*Physical view &c.*—based on considerations of birth or position, etc.]

यावत्सर्वेषु भूतेषु मद्भावो नोपजायते ।

तावदेवमुपासीत वाङ्मनःकायवृत्तिभिः ॥१७॥

17. One should worship thus in thought, word and deed till one comes to look upon all beings as Myself.

सर्वं ब्रह्मात्मकं तस्य विद्ययाऽऽत्ममनीषया ।

परिपश्यन्नुपरमेत्सर्वतो मुक्तसंशयः ॥१८॥

18. To such a man everything is Brahman, owing to the knowledge that comes of seeing the Atman in all. Seeing the Brahman all round, he is free from doubts and gives up all work.

अयं हि सर्वकल्पानां सध्रीचीनो मतो मम ।

मद्भावः सर्वभूतेषु मनोवाक्कायवृत्तिभिः ॥१९॥

19. This looking upon all beings as Myself in thought, word and deed is, to My mind, the best of all methods of worship.

न ह्यङ्गोपक्रमे ध्वंसो मद्धर्मस्योद्धवाण्वपि ।

मया व्यवसितः सम्यङ् निर्गुणत्वादनाशिषः ॥२०॥

20. My dear Uddhava, once begun, there is not the least destruction for the religion concerning Me, for it is free from desire, and I have Myself adjudged this religion as perfect, on account of its being transcendent.

यो यो मयि परे धर्मः कल्प्यते निष्फलाय चेत् ।
तदायासो निरर्थः स्याद्भयादेरिव सत्तम ॥२१॥

21. O best of men, any trifling activity whatsoever, such as¹ that due to fear, etc., if it is unselfishly meant for me, becomes religion.

[¹Such as &c.—e. g. flight from fear, or weeping from grief.]

एषा बुद्धिमतां बुद्धिर्मनीषा च मनीषिणाम् ।
यत्सत्यमनृतेनेह मर्त्येनाप्नोति माऽमृतम् ॥२२॥

22. Herein lies the wisdom of the wise, and the cleverness of the intelligent, that in this very birth they attain Me, the Real and Immortal, by means of something that is unreal and mortal.

एष तेऽभिहितः कृत्स्नो ब्रह्मवादस्य संग्रहः ।
समासव्यासविधिना देवानामपि दुर्गमः ॥२३॥

23. Here I have given you, in a synthetic as well as an analytic way, a complete epitome of the philosophy of Brahman, which is unintelligible even to the gods.

अमीक्ष्णशस्ते गदितं ज्ञानं विस्पष्टयुक्तिमत् ।
एतद्विज्ञाय मुच्येत पुरुषो नष्टसंशयः ॥२४॥

24. I have repeatedly told you about knowledge, with clear reasonings. Knowing this

a man has his doubts dispelled and attains liberation.

सुविविक्तं तव प्रश्नं मयैतदपि धारयेत् ।

सनातनं ब्रह्म गुह्यं परं ब्रह्माधिगच्छति ॥२५॥

25. He who understands your questions which I have adequately answered, as well as this discourse, attains the Eternal, supreme Brahman, which is a secret even in the Vedas.

[The importance of the discourse is being brought out in various ways in verses 25-28.]

य एतन्मम भक्तेषु संप्रदद्यात्सुषुक्लम् ।

तस्याहं ब्रह्मदायस्य ददाम्यात्मानमात्मना ॥२६॥

26. To one who fully communicates it to My devotees, I of My own accord give Myself, for thereby he imparts the highest knowledge.

य एतत्समधीयीत पवित्रं परमं शुचि ।

स पूयेताहरहर्मां ज्ञानदीपेन दर्शयन् ॥२७॥

27. He who daily reads out this exceedingly sacred and purifying episode, is purified by showing Me with the lamp of knowledge to others.

य एतच्छ्रद्धया नित्यमव्यग्रः शृणुयान्नरः ।

मयि भक्तिं परां कुर्वन्कर्मभिर्न स बध्यते ॥२८॥

28. That man who calmly listens to it every day with faith, cherishing a strong devotion to Me, is not fettered by work.

अप्युद्धव त्वया ब्रह्म सखे समवधारितम् ।

अपि ते विगतो मोहः शोकश्चासौ मनोभवः ॥२६॥

29. Friend Uddhava, have you rightly comprehended the Brahman ? And has your infatuation, and that grief which was in your mind, left you ?

नैतत्त्वया दाम्भिकाय नास्तिकाय शठाय च ।

अशुश्रूषोरभक्ताय दुर्विनीताय दीयताम् ॥२७॥

30. You must not communicate this message to one who is haughty, atheistic, deceitful, unwilling to listen, wanting in devotion and wicked.

एतैर्दोषैर्विहीनाय ब्रह्मण्याय प्रियाय च ।

साधवे शुचये ब्रूयाद्भक्तिः स्याच्छूद्रयोषिताम् ॥२८॥

31. You should impart it to one who is free from these defects, is devoted to the Brahmanas, dear¹ to Me, good and pure, aye, even to the Sudras and women, should they have devotion.

[¹Dear &c.—for the qualities of his head and heart.]

नैतद्विज्ञाय जिज्ञासोर्ज्ञातव्यमवशिष्यते ।

पीत्वा पीयूषममृतं पातव्यं नावशिष्यते ॥३२॥

32. After knowing this an aspirant has nothing more to know : One who has drunk the delicious nectar has craving for no other drinks.

ज्ञाने कर्मणि योगे च वार्तायां दण्डधारणे ।

यावानर्थो नृणां तात तावांस्तेऽहं चतुर्विधः ॥३३॥

33. My friend, I am to you¹ all that fourfold gain²—the whole of it—that people obtain³ from knowledge, work, Yoga, economics and politics.

[¹You—and all devotees like you.

²Fourfold gain—viz., virtue, wealth, desire and liberation.

³Obtain &c.—From knowledge, liberation ; from scriptural work, virtue ; from natural work, desire ; from Yoga, the powers ; from economics, wealth ; and from politics, prosperity. 'Powers' and 'prosperity' come under 'desire', so the number is maintained at four.]

मर्त्यो यदा त्यक्तसमस्तकर्मा

निवेदितात्मा विचिकीर्षितो मे ।

तदाऽमृतत्वं प्रतिपद्यमानो

मयाऽऽत्मभूयाय च कल्पते वै ॥३४॥

34. When a man relinquishing all work surrenders himself to Me, it is then that I like to

magnify him most. Attaining immortality he is then fit for oneness with Me.

श्रीशुक उवाच ।

स एवमादर्शितयोगमार्ग-

स्तदोत्तमश्लोकवचो निशम्य ।

बद्धाञ्जलिः प्रीत्युपरुद्धकण्ठो

न किञ्चिदूचेऽश्रुपरिप्लुताक्षः ॥३५॥

Suka said :

35. Being thus shown the path of Yoga, and listening to the speech of Sri Krishna, of supreme glory, Uddhava had his eyes filled with tears, and his voice was choked with emotion. He could not utter anything, and remained with folded hands.

विष्टभ्य चित्तं प्रणयावघूर्णं

धैर्येण राजन्बहुमन्यमानः ।

कृताञ्जलिः प्राह यदुप्रवीरं

शीर्ष्णां स्पृशंस्तच्चरणारविन्दम् ॥३६॥

36. O King,¹ controlling through patience, the mind convulsed with emotion and considering himself blessed, he touched the lotus feet of the Chief of the Yadavas with his head, and spoke with folded palms.

[¹King—Parikshit.]

उद्धव उवाच ।

विद्रावितो मोहमहान्धकारो

य आश्रितो मे तव सन्निधानात् ।

विभावसोः किं नु समीपगस्य

शीतं तमो भीः प्रभवन्त्यजाद्य ॥३७॥

Uddhava said :

37. O Parent of Brahmâ, Thy very presence has scattered that thick darkness of infatuation which I had been harbouring in my mind. Can chill,¹ darkness and fear triumph over one who has resorted to a fire ?

[¹Chill &c.—Compare verse 31, chapter XXI.]

प्रत्यर्पितो मे भवताऽनुकम्पिना

भृत्याय विज्ञानमयः प्रदीपः ।

हित्वा कृतज्ञस्तव पादमूलं

कोऽन्यत्समीयाच्छरणं त्वदीयम् ॥३८॥

38. Thou hast out of Thy grace restored to me, Thy servant, the lamp of knowledge. Who that is conscious of Thy favour will forsake Thy feet and seek another refuge ?

वृक्कणश्च मे सुदृढः स्नेहपाशो

दाशार्हवृष्ण्यन्धकसात्वतेषु ।

प्रसारितः सृष्टिविवृद्धये त्वया

त्वन्मायया ह्यात्मसुबोधहेतिना ॥३९॥

39. That strong net of affection for the Dâsarhas,¹ Vrishnis, Andhakas and Sâtvatatas, which Thou through Thy inscrutable power didst cast over me to propagate Thy creation, Thou hast cut asunder with the weapon of knowledge relating to Thee.

[¹ Dâsarhas &c.—being all relatives of Uddhava.]

नमोऽस्तु ते महायोगिन्प्रपन्नमनुशाधि माम् ।

यथा त्वच्चरणाभ्योजे रतिः स्यादनपायिनी ॥४०॥

40. Salutation to Thee, O great Yogin ! Please instruct me who have taken refuge in Thee, how I may acquire an undying devotion to Thy lotus feet.

श्रीभगवानुवाच ।

गच्छोद्धव मयाऽऽदिष्टो बदर्याख्यं ममाश्रमम् ।

तत्र मत्पादतीर्थेदि स्नानोपस्पर्शनैः शुचिः ॥४१॥

ईक्षयाऽलकनन्दाया विधूताशेषकल्मषः ।

वसानो वल्कलान्यङ्ग वन्यभुक्सुखनिस्पृहः ॥४२॥

तितिश्रुर्द्वन्द्वमात्राणां सुशीलः संयतेन्द्रियः ।

शान्तः समाहितधिया ज्ञानविज्ञानसंयुतः ॥४३॥

मत्तोऽनुशिक्षितं यत्ते विविक्तमनुभावयन् ।

मय्यावेशितवाक्चित्तो मद्धर्मनिरतो भव ।

अतिव्रज्य गतीस्तिष्ठो मामेष्ट्यसि ततः परम् ॥४४॥

The Lord said :

41-44. Go, Uddhava, at My command to My hermitage called Badari, where, at the very sight of the Alakananda, the sacred river that sprang from My feet, all your sins, My friend, will be removed, and you will be purified by touching and bathing in it. There, clad in bark, living on wild roots and fruits, averse to pleasures, patient under all hardships, calm and well-behaved, with your senses under control and mind concentrated, possessed of knowledge and realisation, reflecting on what I have taught you and what you have already considered, with your speech and mind attached to Me,—practise the religion concerning Me. Thereby you will transcend the range of the three Gunas and attain Me, the Supreme.

श्रीशुक उवाच ।

स एवमुक्तो हरिमेघसोद्भवः

प्रदक्षिणं तं परिसृत्य पादयोः ।

शिरो निधायाश्रुकलाभिरार्द्रधी-

न्यबिभ्रदद्वन्द्वपरोऽप्यपक्रमे ॥४५॥

Suka said :

45. Thus addressed by him whose remembrance takes away relative existence, Uddhava reverently went round him, and as in the act of taking leave he placed his head at his feet, he

bathed them with his tears, even though he was habitually free from pleasure and pain,—for his heart was stirred.

सुदुस्त्यजस्नेहवियोगकातरो

न शक्नुवंस्तं परिहातुमातुरः ।

कृच्छ्रं ययौ मूर्धनि भर्तृपादुके

बिभ्रन्नमस्कृत्य ययौ पुनः पुनः ॥४६॥

46. Stung with the thought of separation from one whom it was extremely difficult to part with, he could not leave him, and overwhelmed with grief, was in a miserable plight. At last, saluting him again and again, and placing the Master's slippers on his head, he departed.

ततस्तमन्तर्हृदि संनिवेश्य

गतो महाभागवतो विशालाम् ।

यथोपदिष्टां जगदेकबन्धुना

ततः समास्थाय हरेरगाद्व्रतिम् ॥४७॥

47. Then placing him in the recesses of his heart, the great devotee went to Visala,¹ and following the instructions of the one Friend of the universe, attained oneness with the Lord Hari.

[¹Visala—another name of Badarikashrama.]

य एतदानन्दसमुद्रसंभृतं

ज्ञानामृतं भागवताय भाषितम् ।

कृष्णेन योगेश्वरसेविताङ्घ्रिणा

सच्छ्रद्धयाऽऽसेव्य जगद्विमुच्यते ॥४८॥

48. He who but tastes with genuine faith of this nectar of knowledge that was imparted to the devoted Uddhava by Sri Krishna, whose feet the Masters of Yoga worship, and that is stored in the path of devotion, which is an ocean of bliss,—frees himself, and the world with him.

भवभयमपहन्तुं ज्ञानविज्ञानसारं

निगमकृदुपजहे भृङ्गवद्वेदसारम् ।

अमृतमुदधितश्चापाययद्भृत्यवर्गा-

न्युरुषमृषभमाद्य' कृष्णसंज्ञं नतोऽस्मि ॥४९॥

49. That Revealer of the Vedas who, to take away the fear of transmigration, like a bee extracted the essence of the Vedas, comprising the highest knowledge and realisation, as he had done nectar¹ from the ocean, and gave that to his servants to drink,—that primeval, perfect Being, Krishna by name, I salute.

[¹Nectar &c.—The reference is to the churning of the ocean by the Devas and Asuras for the sake of nectar. The Lord befriended the enterprise in various ways, and finally in the form of an exquisitely beautiful woman, contrived to distribute the nectar exclusively among the Devas, to the chagrin and discomfiture of the nefarious Asuras.]

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